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EGYPTIAN HIEROGLYPHICS;

BEING

AN ATTEMPT TO EXPLAIN THEIR NATURE, ORIGIN, AND MEANING.

WITH

A VOCABULARY.

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By SAMUEL SHARPE.

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"There are, or may be, two ways of seeking and finding truth. The one, from observation and particulars, jumps to universal axioms, and from the truth of those finds out the intermediate axioms; and this is the way in use. The other, from observation and particulars, raises axioms by a continued and gradual ascent, till at last it arrives at universal axioms; and this is the true way, but it has not yet been tried." *Novum Organum*, xix.

Taylor, Printer, 39, Coleman Street.

PREFACE.

THE valley of the Nile is remarkable over every country in the world for the number of its ancient buildings. The architecture of the temples varies in style and excellence, from the noble buildings of the Thebaid to the ruder copies in Ethiopia and Meroë; but they are all massive, and both in materials and in form suited to last for ages. The walls of these temples are covered with sculptures, much of which is meant for writing; and the letters or characters are the figures of men, animals, plants, with other natural and artificial objects. Even the walls of the tombs hollowed out of the rock are covered with painted and written records; and the mountain-like pyramids near Memphis, in the time of Herodotus, before they lost their outer casing, were not without the same ornaments. When this system of hieroglyphical writing began is unknown to us, but it lasted for more than two thousand years. It was perfectly formed before the Israelites settled in the Delta; and it only fell into disuse after the time of the Antonines, when the idolatrous religion of the country, together with the writing and other customs which were entwined round that religion, gave way before the spread of Christianity.

The hieroglyphical writing on the walls of Egyptian temples was in characters so large that every body could read them as he ran. It had been gazed on by Moses, when he warned the Israelites against the misuse of sculpture, and by Plato, when he came to study from the priests who wrote and read it. It had been admired by Herodotus, Pausanias, Strabo, and other inquiring travellers; but they none of them took the trouble to learn to read it. This knowledge was chiefly in the hands of the priests, who, in Egypt as in all other countries, were the great possessors of learning; but it was never concealed from the vulgar, or even from strangers. Hieroglyphics were not used for religious purposes only. On the funereal tablets they were in the hands of all who were rich enough to employ that method of honouring their deceased friends; on the walls of the temples they recorded the nation's victories, and the tribute from the conquered countries; and they were the sculptured ornaments over the doors of the temples, declaring the names and praises of the kings who built them.

During the reigns of the Ptolemies, who governed with a careful attention to the religious prejudices of the people, and whose popularity with the priests was greater than that of many of the native kings, we cannot suppose that any of the learned Greeks who ornamented the court of Alexandria would have found the least difficulty in getting himself taught this method of writing. The grammarians of the Museum might with ease have formed dictionaries and grammars for the hieroglyphics; but, unfortunately, the Greeks too often despised foreigners, and the Alexandrians in particular looked down upon the Egyptians. Want of curiosity, and a fashionable contempt for the language of the barbarians, must have been the cause of our present ignorance. Like Voltaire at the court of Prussia, being courted and admired

for the knowledge of their own language, the grammarians had no wish to turn either their own attention or that of their admirers to any other. To help us in our studies they have left us only a treatise on hieroglyphics of very little worth, by Horapollo; a few lines by Chæremon, and a few more by Clemens; but these never guided an inquirer to the meaning of a single word of an inscription. The hieroglyphical writing went out of use on the spread of Christianity; and, soon after the conquest of Egypt by the Arabs, there was no living being who could read a single sentence of the countless inscriptions with which their buildings were covered. The very language itself, the Coptic, became a dead language; and after a time the Bible and services of the church were written with a translation, that they might be understood in Arabic by the vulgar, while read in Coptic by the priest.

After the revival of learning, the hieroglyphics on the buildings naturally attracted the attention of modern travellers. A few inscriptions were copied and published in Europe; but, when the French scientific expedition landed in Egypt in company with the invading army under Buonaparte, no success had yet rewarded the efforts of scholars to decipher the unknown writing. Among the works of ancient art then collected was a slab of black basalt, found near the town of Rosetta, which seemed to be the wished-for key to the secret. It contains an inscription in three characters. One is in hieroglyphics; a second in what we now call enchorial or common Egyptian letters; and a third in Greek. This last could of course be read. It is a decree by the priests in honour of Ptolemy Epiphanes; and it ends with the important information that it was to be written in three characters. The Greek was clearly seen to be a translation, by which the other two inscriptions might be understood. This

stone is now in the British Museum, and is the groundwork from which has sprung all our knowledge of hieroglyphics and of early Egyptian history.

It is to the sagacity of Dr. Thomas Young, and through his comparison of the several inscriptions on the Rosetta Stone, that we owe our first knowledge of this mode of writing. He determined the meaning of all the sentences, of many of the words, and of several of the letters. These he published in 1816 and 1818. This knowledge was soon afterwards enlarged and corrected by Mons. Champollion. Other students, both here and abroad, have since made further additions, among whom, in our own country, we should not omit the names of Mr. Salt, Sir Gardner Wilkinson, and Mr. Birch. It would be difficult to allot to each his due share of credit in this most interesting discovery. Some will think more highly of him who made the first entrance into a hitherto closed region of knowledge; others will be most thankful to him who led us furthest and taught us most. They all enjoyed the pleasure which arises on making and publishing an original discovery; and may they all receive the honour due to their services in the cause of science and literature.

The study of Hieroglyphics is already sufficiently advanced to moderate our expectations as to the reward which is likely to be the result of future progress. The knowledge hitherto gained belongs to the three sciences of history, mythology, and language.

In history, by obtaining a pretty correct series of the kings' names, dates, at least approaching the truth, have been assigned to most of those stupendous works of art which have attracted travellers to Egypt from the time of Strabo to the present day.

We have at least learned the order in which those buildings were erected; a knowledge which is of importance in the study of the architecture of any nation, and particularly important in the case of Egypt, where, from the scantiness of other records, and the abundance of these, the study of the architecture is the study of the civilization.

In mythology we have learned the names of the gods, the ages in which some rose into importance and others fell, and the groups into which they were arranged. We have learned many of their attributes, and their union of several characters in one person.

In the department of language we have learned the origin of writing, that most wonderful of the arts, by which, more than any other, we are enabled to use and to enjoy the faculties with which we are blessed. By writing we can speak to those who are at a distance, and even those who are not yet born. By means of writing the world grows wiser as it grows older; and we possess a memory almost boundless in its powers.

But as for the knowledge to be gained from the contents of the inscriptions when they shall have been more completely deciphered, whether in respect to Egyptian astronomy, philosophy, or arts of life, it may be safely asserted that it will not be great. Were our knowledge of Greek and Roman literature limited to what could be gained from the writings on the marbles, on what subjects would it throw much light, except on those before spoken of? And we know of no funereal writings of other nations which authorize us to complain of the scantiness of the information contained on Egyptian tablets.

Since here the system of writing is to be explained rather than the language, it is clearly necessary to give instances of words written in several ways. Hence a dictionary of hieroglyphics, to be complete, would be far more bulky than most other dictionaries. The present Vocabulary is, however, very far from complete; it is limited by the author's knowledge on the subject. His plan of giving no meanings to words which he could not support by referring to a published inscription, added to some little distrust, has forbidden his quoting from the writings of his eminent predecessors in the same path of study. Most of them have been accustomed to write the hieroglyphical words in Coptic letters, and thus to produce a word apparently Coptic, but in reality only of their own making. To avoid such a misunderstanding the author would remark that all words which are here printed in the Coptic character may be found in the Rev. Henry Tatham's *Lexicon Ægyptiaco-Latinum.*

Many of the author's predecessors have also relied far more than he has ventured to do upon the unaided spelling. We can often find many words in the Coptic language, any one of which might be supposed to be meant by the very scanty number of letters which are seen in a group of characters in an inscription. When the vowels are often omitted, and the consonants have more than one force each, a group of letters becomes of very uncertain meaning; and without the help of a context of words certainly known, and of a pretty large number of pictorial words sprinkled over a sentence, the reading of the others by means of the spelling only is often unsafe.

The more important cases in which the author differs from his learned predecessors are in the force of the character No. 1625, which he reads as M E S, and translates *battles* in the group

No. 1629, NEB-MESE, *lord of battles*; and again, in the letters B[10] and S[13]; and again, in sometimes giving to the TH the guttural force of CH. The reading of many kings' names, and thence the chronology of the earlier part of the Egyptian history, depend upon the force given to these characters.

There are several ways in which the words or groups of characters in such a work as the following might be arranged. First, argumentatively, or in the order most convenient to convince the reader that the right meaning had been assigned to each group, beginning with those words which are translated upon the Rosetta Stone, and proceeding nearly in the order that the author's own investigations proceeded. But this would be very inconvenient to the reader, except at the time that he had the plates referred to actually before him, and was reading for the purpose of testing the author's correctness. Secondly, they might be arranged according to their pictorial similarity, in the same way that words are placed alphabetically in a dictionary. This, although the one most convenient for a reader new to the book, who wished to find the meaning of an unknown hieroglyphical group, would have been wholly confused when it was read through as a treatise on the language. The third mode, the one actually here adopted, is of arranging the groups according to the resemblance of their meanings, which sufficiently approaches to the method of a dictionary, and has the additional advantage of making the book useful to the reader, when neither using it as a dictionary nor testing the author's correctness.

The names of the gods are placed first, and form a short mythology; next follow the groups relating to the temples, to kings, and to other objects in succession. References are given in all cases to those inscriptions which seem most satisfactorily to jus-

tify, or rather to render probable, the meanings there assigned, though, in almost all cases, the proof will be found to rest more upon the connection of each group with the similar ones by which it is surrounded, than by the single quotations which are offered to support it.

The Alphabet is placed at the end of the volume, because the sound of the words is to be proved first, and thence is afterwards learned the force of the letters.

WORKS BY THE SAME AUTHOR.

THE HISTORY OF EGYPT, 2 vols. 8vo. Fourth edition.
EGYPTIAN INSCRIPTIONS; two hundred and sixteen Plates in folio.
THE CHRONOLOGY AND GEOGRAPHY OF ANCIENT EGYPT.
ALEXANDRIAN CHRONOLOGY.
THE TRIPLE MUMMY-CASE OF AROERI-AO, with Drawings by Joseph Bonomi.
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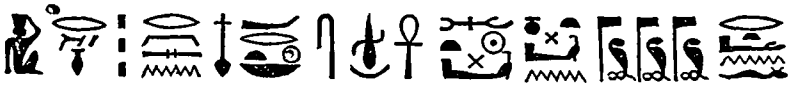
CRITICAL NOTES on the authorized English Version of the NEW TESTAMENT.
THE NEW TESTAMENT, translated from Griesbach's Text. Fourth edition.

EGYPTIAN HIEROGLYPHICS.

EGYPTIAN HIEROGLYPHICS.

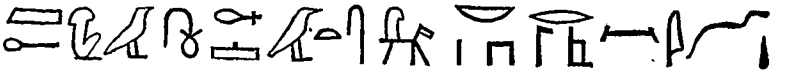
THE ancient Egyptians have left us, on stone and on papyrus, four sets of characters. These are the Hieroglyphics, or sacred carving; the Hieratic, or sacred writing; the Enchorial, or vulgar writing, also called the Demotic; and the Coptic alphabet.

The Hieroglyphic characters are several hundred in number, and often cut on the hardest stone with great beauty and neatness. They are arranged in lines, sometimes horizontally and sometimes vertically. They are figures of men, animals, birds,



fishes, and their parts; insects, plants, flowers, and a variety of artificial objects, such as the house, the plough, the sword, the boat, with many others of unknown purpose.

The Hieratic writing is borrowed from the former, and differs from it only as much as writing differs from carving; as much as letters formed rapidly with a brush or reed pen, and employed



in long manuscripts on papyrus, are likely to differ from those carved slowly with a chisel, and fitted to the architectural ornaments of a building. Hieratic writing is not found of so early a date as some hieroglyphical inscriptions, possibly from the frailty of the materials on which it was usually written; but it continued in use till about the same time. They both had been employed in the service of the old Egyptian religion, and went out of use on its fall, and on the spread of christianity and the Coptic alphabet.

The Enchorial or common writing is also called epistolographic and demotic. The characters were no doubt taken from the Hieratic, and some few retain their resemblance; but most of them are wholly different.

Unfortunately we have no enchorial writing formed neatly and elegantly like the hieroglyphic, or even like Greek and Roman inscriptions. Hence the true shapes of the characters are doubtful. The enchorial characters of two inscriptions or manuscripts often differ as much as with us the bad handwriting of one man differs from that of another.

The Coptic alphabet is formed on the model of the Greek, with the addition of six sounds unknown to Europeans, or not represented by Greek letters. This alphabet came into use after the second century of our era, when the Bible and the christian writings were first translated into the language of the country. It was employed in the service of christianity by the teachers, who wisely thought it better to avoid the hieroglyphics, which had been for so many centuries dedicated to the old pagan superstitions. The language of these Coptic translations sometimes differs in part from that of the hieroglyphics, which were mostly written many centuries earlier; and we should be led into mistakes by assuming that it was altogether that of the unknown characters which are now to be deciphered. But when, by other modes of investigation, we have learned both the meaning and the sound of an hieroglyphical word, it is no small proof that we are right if we find one nearly the same in the Coptic language.

The Ethiopic alphabet, or that used in Abyssinia, may as well be here mentioned, because it was probably formed with Egyptian help. It is rather more modern than the Coptic; and the letters so far resemble the hieroglyphics as to be used for syllables. They are seven times twenty-six in number. Every one of the twenty-six letters has seven forms according to its syllabic sound. This alphabet, though called Ethiopic, belongs to Abyssinia, and was never known so far north as the country usually called Ethiopia.

We find hieroglyphics wherever the Egyptian language and religion were cultivated; from Alexandria to the island of Meroë, and from the Oasis of Ammon to Feiran at the foot of Mount Sinai. We have hieroglyphical inscriptions from Thebes of the reign of Osirtesen I., and from Memphis while the great pyramids were being built, before the country was under one sceptre; and we have others two thousand years later, in the reign of the Roman emperor Commodus, when Egypt was the ruined province of a sinking empire. In all of these the system of writing is the same. In the last, as in the first, some characters are letters, and some are syllables. The sacred writing never arrived at the simplicity of an alphabet, though it had given birth to the alphabets used by Moses and by Homer: it had changed less than the language itself. To the last it was written indifferently from right to left, or from left to right, while all other languages had taken up with a fixed direction.

The sentences are usually in horizontal lines, with the characters often arranged in small vertical groups. But the lines are sometimes arranged in vertical columns, and are so short that the sentences may then be said to be written from top to bottom, like the Chinese. In all cases, with very few exceptions, the reader, in following the order of the words, meets the faces of the animals, and the points and openings of the other letters. This is the reverse of the rule in the neighbouring alphabets, the Hebrew, Greek, Arabic, and Ethiopic, and even in the Egyptian enchorial writing. In all of these the reader follows the backs of the letters. So in our own printed alphabet, which is taken from the Greek and Roman, the reader seldom meets the points of the letters: he follows the backs of the C, E, F, G, K, L, P, Q, and R. Of these two rules however, that of the hieroglyphics, to judge by our own habits, seems to be the most natural; and accordingly, in our hand-writing, without altogether altering the forms of the letters, we often throw the points and openings to the other side, so that they meet the reader as he proceeds, as in the , , , , , , , , and .

The hieroglyphics are not picture-writing like the Mexican pictures brought to Europe by Humboldt, which represent ac-

tions and thoughts directly without the use of words. But the Egyptian hieroglyphics represent words and the parts of words. The agent, the verb, and the object require three words in hieroglyphics, and often call for the further help of pronoun, article, and preposition; whereas in picture-writing the action is expressed by the position of the agent and the object, without the help of a verb or particle.

Nor are the hieroglyphics formed on any philosophical plan. Wilkins, in his *Essay towards a Real Character*, which might be used without regard to language, expresses an idea, as a naturalist describes a plant, by pointing out first its *class*, then its *genus*, then its *species*. Thus, to write the word *king* by signs which may be called letters, he expresses first *a man*; secondly, *related to us in our character of citizens*; thirdly, *the highest in rank* of those so related to us. This order of ideas, which is very suitable for a mode of picture-writing, is directly the reverse of what we find in the construction of all languages. In these the root of a word rarely expresses that most important circumstance of whether a man, an action, or an object be the thing meant. Thus, for instance, in *sacrificer*, *sacrificing*, and *sacrificed*, the root of the word belongs equally to each of those three great classes of ideas; and it is only by a little syllable added to the root that we are enabled, in the language of the naturalist, to determine the class to which it belongs, although we were already acquainted with its specific character. In No. 350, *libations*, and No. 354, *a priest*, the resemblance in the characters tells us that the words were alike in sound.

Of all known modes of writing the Chinese comes nearest to this philosophical system. It can be read by nations and tribes that cannot understand one another when they speak. The characters, like our numerals, represent ideas, not words. When modified by prefix or affix, it is in agreement with a modification in the idea, but very often not in agreement with the change in sound; and while, in some Chinese dictionaries, the words are arranged according to the characters, in others they are placed according to the sound.

The hieroglyphics, unlike these modes of writing, truly repre-

sent the Egyptian language, its nouns, its verbs, its pronouns, its articles, and its prepositions. To this the Egyptian numerals form no exception. The only clear exception is in the case of the written names of the twelve months. These are formed philosophically. Every name expresses, first, that it is a month; secondly, to which of the three seasons of the year it belongs; and thirdly, by means of a numeral, its place in that season. These written names of the months are older than any remaining Egyptian monuments: they are older than the pyramids, and they are not the same as the spoken names. And this disagreement between the written and the spoken names goes far to prove that, like our numerals, they are not of native growth. They may, perhaps, have been brought from Chaldæa to Heliopolis; but it must have been long before the arrival of the Israelites.

Horne Tooke, in his *Diversions of Purley*, has beautifully divided words into those which are necessary for the communication of our ideas, and those abbreviations which are found convenient for the sake of precision and dispatch. Now, when in hieroglyphical inscriptions we meet with conjunctions and pronouns, which belong to the latter class, they are never abbreviations of hieroglyphical nouns or verbs, but in many instances they are spelt laboriously and at full length, even while the nouns and verbs in the same sentences are expressed shortly by means of symbols. Thus, those words which in all languages, Coptic included, are short and of frequent use, are, in this mode of writing, more cumbersome than the other words, and for that reason are frequently omitted at the risk of bringing obscurity into the sentences.

The hieroglyphical characters are for the most part syllables; and no doubt they were originally all so. But of the remaining inscriptions we have none so old as to be written without any words spelt by means of letters. So we are left to imagine the number of centuries that must have passed since this mode of writing first came into use, when the characters were used for the objects only. The first great change in the art was to use the characters for the names of the objects; and thus they got the power of representing a syllable or part of a long word. The

names of these objects were mostly monosyllabic; and, by means of these syllables, they represented the names of thoughts and feelings which cannot themselves be copied in a picture.

In making this step the Egyptians were helped by the nature of their language. In English our monosyllables have usually two well-sounded consonants, as bat, bet, bit, boot, but. In Coptic, on the other hand, they have more often only one, as ma, me, mi, mo, mu. And it is clear that it would be much more easy to write words by means of characters with these Coptic sounds than with our English monosyllables. Thus these characters would come into use for mere convenience sake much more often than others in their language which are like ours. Had the writers chosen their characters upon any system, they might, at this stage of their progress, have formed an alphabet like the Ethiopic, with about seven times twenty-six letters.

The next step was to use some of these simplest characters, not for the syllables, but for the consonants, and to make a syllable by placing another character for a vowel before or after it. This is the plan of a perfect alphabet. But though the Egyptian priests, even before the pyramids were built, had arrived at this use of some of the characters, they never discovered the superiority of the alphabetic over the syllabic writing. The Hebrews learned their alphabet from them; the Greeks learned their alphabet from them; but even in the latest hieroglyphical inscriptions, like the earliest, we find some characters for syllables of two consonants, and others for syllables of one consonant; though certainly the alphabetic use of the characters for consonants only was always increasing.

Thus the hieroglyphics seem to disclose to us the origin of writing, that most wonderful of arts, with every important step in its progress, from pictures of objects to pictures of words, pictures of syllables or sounds, and characters for letters or parts of a sound. Thence also all the neighbouring alphabets seem to have been copied. The Hebrew annals teach us that their great lawgiver and earliest known writer had been educated at or near Heliopolis, in Egyptian learning. The Greek antiquaries believed in the tradition of their nation that Cadmus and the

other founders of their cities and civilization came from Sais, in the west of the Delta. The Hebrew and the Greek alphabets confirm this tradition, and most clearly declare their Egyptian origin. More than half of the letters in each, notwithstanding the changes they may have since undergone, retain enough of their hieroglyphic form to prove their descent. The Arabic letters also seem to have been formed from the enchorial alphabet, which was more common in Lower Egypt. The arrow-headed characters of Persia and Assyria are formed from the square Hebrew characters.

In the reign of Commodus, one of the last of the Roman emperors whose name and titles we now read carved in sacred characters on the temples, lived the christian writer Clemens of Alexandria. He has left to us, in a few words, an account of the Egyptian writing, which must have been given him by one of the learned priests, who was fully acquainted with the subject. His words are as follows:

"Those who are educated among the Egyptians learn first that mode of writing which is called

EPISTOLOGRAPHIC [or enchorial, common]; secondly, the HIERATIC, which the sacred scribes use; and lastly, the HIEROGLYPHIC. Of this, one method is

Kuriologic [not figurative, but spelt] by means of the first letters; the other is

Symbolic. Of the symbolic, one is express, or written

Imitatively, another is written

Figuratively, and the third is

Allegorical, like some riddles."

This division of the subject agrees pretty closely with the results of modern inquiry. The *Kuriologic* words are those spelt alphabetically by means of the first letters of the monosyllabic names of the objects represented. And in this method of forming an alphabet, the class of suitable syllables before spoken of was further increased by the omission of the last consonant, in other words, through careless pronunciation. Thus the word *ton* had the force of a T, the word *men* of an M, the word *noun* of an N, and so forth.

Of the *Imitative* class of characters we find a large number. Ox, goose, temple, obelisk, mummy, are mere pictorial imitations of the objects themselves.

For the *Figurative* class it is not easy to produce certain examples. A landmark, No. 1419, when used for *permanence*, and a bull, No. 1624, for *brave*, seem to be used figuratively; but as in the Coptic language the words sound nearly the same, they need not be so considered. A sceptre, No. 1425, for *power*, a crown on a man's head for *gold*, No. 1201, and for *kingdom*, seem figurative.

Of the *Allegorical* class, or of words used in two senses, we have numerous instances. A mallet, No. 268, means *God*, because the two words sound nearly alike, or the one word has two senses. For the same reason a goose, No. 1789, means *son*; a vulture, No. 1826, *mother*; a palm-branch, No. 955, *year*; with many others.

But these Imitative, Figurative, and Allegorical words seem all at the same time to be phonetic. And though we have found instances which support the classification proposed by Clemens, yet they by no means contradict our general remark that all words are written by means of objects whose names give us the sounds required.

There are no divisions or breaks between the words in a sentence; but the characters run on in a continual stream from the beginning to the end of an inscription however long. This would cause no more trouble to the reader than it does in a Greek or Latin inscription, if the words were spelt with the same careful regularity. But unfortunately, in the hieroglyphical writing, there are peculiarities which must often have made the reading doubtful to the most learned of the priests. First, there was the uncertainty before mentioned of the force belonging to some characters; as, for instance, whether one was the letter M, the syllable AM, ME, or MEN. There was also an entire want of regularity in the spelling of the words. To remove these causes of uncertainty they often made use of what we call a determinative sign; that is, after a noun spelt by characters, they placed a picture of the object, to give to the word an exactness which

the spelling failed to give. We may explain this by an example in English. If after the letters SP we add the picture of a boat, it means *ship*; if the picture of a quadruped, it means *sheep*; if the figure of a man, it means *Esop*. The rude spelling, or the rude picture, could neither of them alone declare with certainty what the word meant, but together they do it perfectly.

This determinative sign is one of our chief helps in reading the hieroglyphics; but unfortunately it is not used so often as it might be. On the other hand it is sometimes used very unnecessarily, when the word to be explained is itself a picture, and needs no such explanation. Thus, in No. 1771, we have two human figures, the first is a soldier, the second a simple man, and the whole group may be translated *soldier-man*. We have the same two figures in the names of several foreigners, any one of which might be translated a *foreigner-man*. See No. 1933.

There is, of course, only a small number of words in the language that can be explained by the help of the determinative sign. All verbs, adjectives, adverbs, pronouns must be left in the uncertainty in which a loose mode of spelling places them. Substantives denoting abstract ideas must be often read with the same doubt. In short, the meaning of every hieroglyphical word must be determined very much by the context, and not so much by the spelling, as with us. It seems probable even that the very priest who wrote an inscription would often be puzzled to know the meaning of a word, if it were taken away from those words which surround it. And this remark may guide us when we now attempt to read the hieroglyphics. It may teach us that we must, in the first place, depend on the art of deciphering by means of the context, and only in the second place on our knowledge of the language. We must begin by determining from the context the approximate meaning of a word, as that it is a title, or an adjective, or a liquid placed in bottles; and then only can we trust to the spelling, and thereby learn that it is *king*, or *holy*, or *wine*. Some of our scholars seem to have been often misled by venturing to rely too much upon the spelling, instead of confining themselves to those sentences in which the meaning of a word is proved by the context.

The kings' names, however, are removed from this uncertainty by being written within an oval ring, which sometimes, though less frequently, contains also some of the titles. We might almost suppose that when the ring was first introduced these names were the only words spelt alphabetically. These kings' names, which include even the first fifteen of the Roman emperors, form a safe foundation for our knowledge of the alphabet.

King Amunothph I.

The habit of contracting words and sentences has also added great difficulty to our attempts to learn their meaning. Articles, pronouns, prepositions, and the other smaller parts of speech are very much dropt. The inflections of nouns and verbs are often omitted; and we find one character made use of for either *gift, give, gave, giver,* or *gifted with.* Words are also very much shortened by the omission of characters, particularly if one is of a pictorial nature. Even a man's name, which is spelt with six letters at the beginning of an inscription, will have four in the middle, and at the end will be represented by the first letter only.

There is, however, a second help to the reader, not unlike the use of the determinative sign, which arises from the pictorial use of the characters having been more or less attended to, even after they had gained a syllabic and alphabetic force. And this choice of character was also attended to in words where they can have no pictorial meaning. Thus the words *beloved, deceased, place, water, born,* all begin with M, but with letters of a different form; and these letters are seldom changed one for the other in these words; although, as they are followed by vowels, it is not necessary to attend to the syllabic force of the character. There are also some characters which are only used in sacred and royal subjects, and seem to be too important to be introduced into smaller matters, or into particles and terminations of words.

Nouns are made feminine by having the feminine article either postfixed or inserted before the last letter; whereas in Coptic the article is prefixed to the noun. This has preserved for us an

older form of the language, of which we see a trace in the word MOUT, a name mentioned by Plutarch for the goddess Isis, which in modern Coptic would be TEMAU, *the mother*. But the artist seems often to have added the feminine termination rather to convey an idea than a sound. The TS at the end of the names of Queen Berenice and Queen Arsinoë were most probably not sounded. The same remark applies to the personal pronoun I, which is sometimes followed by a feminine termination, though not so in Coptic.

Nouns are made dual by being repeated twice. They are made plural by being repeated three times, and occasionally even nine times; but more often by the addition of three small strokes. These plural forms were of course at first symbolic, but they were afterwards phonetic, and carried the sound as well as the meaning of a plural termination. The name of the god Anepo or Anubis has a plural sound in Coptic, and therefore a plural form in hieroglyphics, as the words Charles and James have in English, without carrying any plural idea with them.

The possessive pronouns sometimes vary with the gender in a double sense; first, as in English, like *his, her*; and secondly, as in Latin, *his* masculine, and *his* feminine. Even the personal pronoun I, as before remarked, is sometimes written with a feminine termination.

The sign denoting abstraction, or the state of being, may be seen in *kingship*, No. 623; *priesthood*, No. 355; and *liturgies*, or *priesthood-things*, No. 357.

Year is made *yearly*, No. 957, by a syllable prefixed, which prefix is the same as that in the Coptic words having the same meaning; thus, LAMPI, *year*, ETELAMPI, *yearly*; and, with the same prefix, *month*, No. 968, becomes *monthly*, No. 969.

Several adjectives have a duplicate form, in which they resemble the Coptic; thus, two twigs is the word *splendid*, No. 660, probably SOLSEL; two landmarks, *remaining*, No. 1420, probably TASHTASH; so also thousand-thousand means *numerous*, No. 1079.

We are able to detect in the writing several peculiarities in the Egyptian pronunciation, or perhaps slovenly habits of utte-

rance. They did not use the sound of D, and wrote the first letter of Darius by NT. They had one sound which was either an L or an R, for they knew no difference between those two letters. When a vowel was at the beginning of a word, they sounded it but slightly, and therefore often omitted it in writing. Thus Serapis ought to be written Osirapis; Mnevis, the name of one of the sacred bulls, should be Amunevis; our word Naphtha should begin with an E. And this may explain why the patriarch Joseph was called Zeph, as we find him in the book of Genesis; Zeph-net-Phœnich, *Joseph the Phœnician.* Their use of a guttural sound shows itself in the confusion between K, CH, TH, and H. The name of the god Khem, No. 66, no doubt began with that indistinct sound, as it is sometimes spelt with an H, and sometimes with TH. In the name of the Hebrew patriarch Ham, we have the same word; and it is still less easily recognized in the name of the city Thoum or Etham.

The hieroglyphic words have also furnished us with several etymologies which we could not have traced by the help of the Coptic. We thus learn that OSIRIS-APIS is the origin of the name of the god Serapis; AMUN-EHE became with the Greeks Mnevis, one of the sacred bulls; NEN, No. 1639, *a dwarf,* is the root of the Greek and Latin *Nanus*; HINO, No. 1673, *the eternal ones,* on changing the Egyptian plural termination into a Hebrew form, became *Hinnum*; and thence, perhaps, the spot near Jerusalem, in which the bodies of the dead were burned, was called the Valley of the children of Hinnum, and in the Greek Testament *Ge-henna.* UK, No. 976, seems the original of our word *week.* MUM, No. 1672, is our word *mummy.*

Before we can hope wholly to overcome the difficulties of this language, in part lost, we naturally attempt to master its mode of writing. In the case of another language we usually separate the two studies. But in the case of hieroglyphics this seems impossible. It is probable that no knowledge of the subject would allow us to make a vocabulary of the words in Roman or Coptic letters. Such is the variety in modes of spelling, and in the writer's choice of characters, that it is necessary to collect many forms of every word. The two thousand hieroglyphical groups

in the following plates do not represent perhaps more than about five hundred words. But, by comparing together the several forms, we learn what letters are interchangeable, and how words are gradually shortened down to a single letter.

Besides attending to the rules of writing, the sculptor was a good deal guided in the choice of what characters he should use by his taste as an artist. When his sentence formed part of the ornaments over the portico of a massive temple, he chose those which were more full and less linear: he chose figures of men and animals. When, on the other hand, his aim was to save his labour, he chose the more simple forms. As to the greater or less completeness of a sentence, and the number of words which he ventured to omit, he was guided by the subject matter of the inscription. If it were one of the common sentences, recording the titles of the king, or the deceased person's offerings to the gods, all prepositions and smaller parts of speech were omitted. If, on the other hand, the inscription related to any less usual topic, like the decree on the Rosetta Stone, more prepositions and pronouns were used.

The less simple taste of the later artists is shown in the kings' names. For the great kings who ruled in Thebes, when Egyptian art was in its purest state, we usually find three or four characters within the first oval, and perhaps six within the second.

Chebra. Xerxes. Ptolemy. Cleopatra Tryphæna. Vespasian.

But for the later Ptolemies, when bad taste rioted in the palace, and flattery corrupted the people, we find as many as thirty characters crowded within the oval ring.

Although several inscriptions are published which were certainly sculptured before the time of Moses, yet all of them contain many words spelt with letters; none of them are sufficiently ancient to show the original introduction of letters among the symbols. But, as none of them contain any peculiarities which would lead us to suppose that they were among the first specimens of carved hieroglyphics, it seems probable that future research may throw light upon this interesting subject, by making us acquainted with inscriptions of a more primitive form. It is not impossible that we may find inscriptions in which we may perceive the absence of letters felt as a want, and the mode in which that want was first supplied.

In the later inscriptions, however, the number of words written by means of letters certainly increased, as also the number of letters used to form a word; and indeed the number of letters, and the complexity of the words, may at all times be admitted as strong evidence in proof of the modernness of an inscription.

We may be sure that, when in any language we find a word written in a longer and shorter form, the longer is the original, and the other has been shortened by hasty or slovenly utterance. There are very few cases in which it would be true that the shorter was the original word, and that the other was lengthened for euphony's sake. Guided by this rule, we must suppose that the Egyptians pronounced but slightly, and often dropped, the final consonant; and by those means they more readily formed consonants out of monosyllables. A palm branch, BENNE, or BET, was first pronounced BAI, and then used for the letter B. MERI, *love,* became MEI. SHEL, *a son,* is in hieroglyphics spelt SHE; and was then used for an S. THAL, *a hill,* became TAU, and was used for a T. The N in particular was often dropt, as SHEN, *wood,* became SHE. The hieroglyphic NOUN, *water,* became MOUME, and then MOOU. HEMSI, *a chair,* became ISI in hieroglyphics, as in the name of the goddess Isis. It was from this mode of pronunciation that an R, No. 1950, was sometimes used in hieroglyphics for the word RAN, *a name*; that the same character, No. 1714, was used for K, and for KAME, *black*; and the same for MEN and M; and again the same for TON and T.

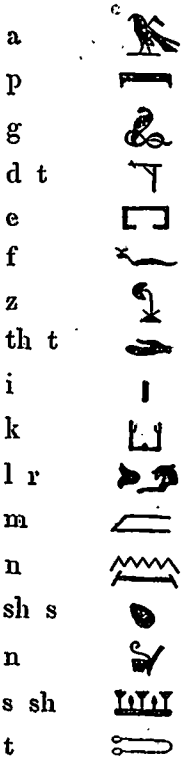
Helped, perhaps, by this mode of pronouncing, the Egyptian language possessed a good many monosyllables which, having only one consonant, readily became used in the place of a letter. Unlike our Saxon *rat, cat, dog,* which could not often be made use of as syllables in writing the longer words, the Coptic characters for PEE, MEE, KEE, REE, would find admittance on all occasions, and gradually become the consonants of an alphabet. They became like letters, from the greater frequency with which they got used, to the exclusion of others less suitable. Thus we have in the hieroglyphics clear traces of how an alphabet was formed out of a syllabic mode of writing by means of the pictures of objects. The Egyptians, however, did not complete their great discovery; they did not, even in their less ornamented running-hand, fix upon one character, and one only, for each consonant and vowel sound. That improvement was left to be made by the Hebrews, the Phœnicians, and the Greeks, who learned the use of the alphabet from Egypt, through the Phœnicians.

The Chinese characters, which have some points of resemblance with hieroglyphics, are in other respects too unlike to suppose that either of them came from the other: the Egyptian and the Chinese, perhaps, both began with picture-writing. The more ancient Chinese characters, as used in some of their books, evidently represent the objects themselves. The Chinese characters for water, an eye, a field, a man, a mountain, the sun, the moon, are the same as the hieroglyphics for those objects. These pictorial Chinese characters were in use, according to Dr. Morrison, as late as five or six centuries before our era, when the other alphabets were already formed. But in improving upon the first rude idea, these two nations at once took different routes. The hieroglyphics, as we have seen, were soon used for the sound or name of the object, while the Chinese character, in all its improvements, continued to mean the idea or the object itself. It must, however, be left to those who have studied the antiquities of China, to explain the origin of the Chinese characters; but it seems possible that the Chinese and the Egyptians may both have gained their knowledge of the art of writing from the same source.

As the hieroglyphics have certainly given us one instance of an original discovery of a mode of writing, it will be interesting to inquire what neighbouring nations made use of this discovery. The Israelites, the Greeks, or the Assyrians might have made the same discovery for themselves. But it is more natural to suppose that when one nation heard that another nation had already learned a method of expressing their thoughts or words on stone or other materials, the second would inquire how it was done, and would make use of that experience which the former had already been ages in gaining, rather than set about to make the same discovery for itself. On a comparison of the alphabets such seems to have been the case, and it is not improbable that, on future inquiries, it may be shown that every nation using an alphabet is indebted for it to the Egyptians.

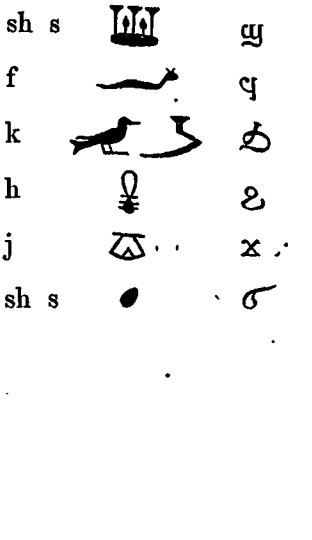
The following wood-cuts show the hieroglyphics from which, as we may conjecture, were borrowed the Hebrew alphabet, the Greek alphabet, and those few Coptic letters which, when the Coptic alphabet was formed from the Greek, were not there to be found.

HEBREW.



GREEK.

COPTIC.



It must, however, be remarked that the borrowed letters by no means keep the same position with their hieroglyphic originals. Thus the Roman L is the same as the Greek, Hebrew, and hieroglyphic, though in every case in a different position. The Hebrew ב has its mouth downwards in hieroglyphics, as in the Greek Π. In the hieroglyphic originals the Hebrew כ and the Greek C and E have the mouth upwards; the Hebrew ב has its mouth downwards. This derivation of the alphabets from the hieroglyphics is further proved by our finding that the Hebrew names for some of the letters are the Egyptian names for the objects which the hieroglyphics represent; as Nun, *water,* Pe, *the heavens,* and Teth, *a hand,* are borrowed from the Coptic.

We possess so little of hieroglyphic writing accompanied with a Greek translation, beside the fourteen broken lines of the Rosetta Stone, that we naturally seek for help in our studies from every indirect source. The most valuable of these will probably hereafter be the enchorial or common writing on the papyri, which, by the help of several bilingual manuscripts, might probably be made a key to the hieroglyphics. But this is at present even less studied than the characters which we wish to explain by its help. We therefore turn, in the next place, to the few

sentences which the Greek writers have given us as translations from Egyptian; for though we have not got the hieroglyphics from which they were taken, yet we may sometimes learn from them a phrase, a title, or a mode of expression, which we may recognize in an hieroglyphical group. The longest of these sentences, which are translations, but of which the originals are lost, is the other part of the Rosetta Stone. It is published in English among the author's *Egyptian Inscriptions*, and it contains numerous titles of the young king Ptolemy Epiphanes, which prove that of this valuable triliteral and bilingual decree the Egyptian is the original and the Greek the translation.

In the first book of Diodorus Siculus we have three sentences which seem to be of the same class, and may be here given.

"The epitaph on Osymandyas.

"I am Osymandyas the king of kings; if any body wishes to know how great I am, and where I am lying, let him surpass some one of my works."

"The epitaph on Isis.

"I am Isis the queen of the whole land, who was taught by Hermes, and whatever I have decreed nobody can unloose. I am the eldest daughter of Cronos the youngest god. I am the wife and sister of Osiris the king. I am the mother of Horus the king. I am she that riseth heliacally with the dog-star. The city Bubastis was built for me. Hail, hail, Egypt that nourished me."

"The epitaph on Osiris.

"My father is Cronos the youngest of all the gods, and I am Osiris the king, who fought against every land as far as the uninhabited parts of India, and against the parts lying towards the north as far as the sources of the river Danube, and again, against the other parts as far as the ocean. I am the eldest son of Cronos, and was born out of a beautiful and noble egg, a seed related to the day; and there is no place in the inhabited world to which I have not come distributing; to all of which I was the benefactor."

In these sentences there are phrases which we know as hieroglyphical groups, and they explain to us how far we are at liberty to insert the smaller words among the detached hieroglyphics to

make a connected sentence; as the student who is familiar with inscriptions will easily see which words have been added by the priest who translated them to Diodorus. Like these, we find many inscriptions speaking in the first person, particularly in *Egypt. Inscript.* pl. 45, 65, and 75.

Euphantus, quoted in Porphyry *De Abstinentia,* lib. iv., has left us an Egyptian prayer, which, however, is not so like to any of the inscriptions as to help us in our attempts to read them.

Theocritus, in his 15th Idyl, has told us the offerings which were presented to the temple of Osiris at the annual feast. These were palm fruits in silver vessels, Syrian myrrh in golden vases, cakes of whitest flour, honey, oil, birds, beasts, green branches, ivory, and gold, most of which we find mentioned on the tablets, as in *Egypt. Inscript.* 39, 9; and in other places. The comparison of the tablets with the poet confirms the translation given to the hieroglyphical groups in the Vocabulary.

But the most valuable of our translations is that which was made from one of the obelisks of Rameses II., by Hermapion an Egyptian, in the reign of Constantine, and has been preserved by Ammianus Marcellinus. It is much the same in style and matter as the hieroglyphical inscriptions on many of the obelisks; and, to assist the comparison, it is here arranged, as is usual with those inscriptions, in three columns, beginning with the middle one. The king's name, whether translated or not, has been inclosed in an oval, and the usual square pendant placed under the word Apollo, to complete the resemblance. On comparing it with the obelisk in *Egypt. Inscript.* pl. 42, it will be seen that it is much shorter, but that each line begins and ends with nearly the same words. The king's name is preceded by the same titles. The whole is headed with the address of the god to the king. The only liberty here taken in the arrangement is dividing between the third verse or line of the first side and the first verse of the second side. The original in Ammianus makes no such division; but it is easily seen to be wanted by the word Apollo, which heads every verse, as the eagle and sun, No. 629, do in the hieroglyphics.

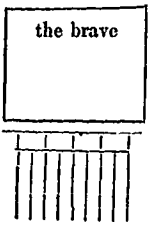
"The translation begins on the South Side.

"*Line the second.*	"*Line the first.*	"*Line the third.*
	"The Sun to King [Ramestes.] I have given unto you to reign with grace over the whole world; [whom the Sun loves;]	
"APOLLO [the brave, who stands in truth,]	and APOLLO [the brave truth-loving son of Heron,]	"APOLLO [the brave]
lord of the diadem, who gives glory to Egypt; who holds, and who gives splendour to the City of the Sun; who creates the rest of the world; who honours the gods that dwell in the City of the Sun; [whom the Sun loves.]	born of God creator of the world, [whom the Sun approved;] strong in battle, King [RAMESTES,] to whom the earth is subject by his might and bravery; King [RAMESTES,] son of the Sun, immortal.	son of the Sun, all-shining, [whom the Sun approved,] and great Mars endowed; whose goodness remains to all time; [whom Ammon loves;] who has filled with good the temple of the Phœnix.

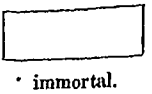
"*Another second line.*

"I the Sun,
lord of heaven,
have given you
life unfailing.

APOLLO
the brave



lord of the
diadem;
unequalled,
who has placed
the statues
in this place;
lord of Egypt;
and has beautified
the City of
the Sun;
like the Sun
himself,
lord of heaven;
he hath done
a good work,
son of the Sun,



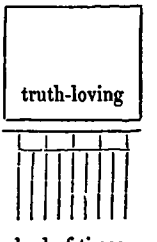
immortal.

"To whom the gods
have given
length of life.
APOLLO
the brave
son of Heron,

king
of the world
RAMESTES,
who has guarded
Egypt,
who has conquered
the foreigners;
whom the Sun
loves,
to whom the gods
have given
great length of life;
lord
of the world
RAMESTES
immortal.

"*Line the third.*

"I the Sun,
god,
lord of heaven,
to the king
RAMESTES
have given
strength and power
over all;
whom APOLLO
truth-loving



lord of times,
and Vulcan
father of the gods,
have approved
for his bravery;

king,
all-gracious,
son of the Sun,
and
loved by the Sun.

" On the North Side.

" *Line the first.*

" The great god
of the City of
the Sun,
heavenly
APOLLO,

the brave
son of Heron,

whom the Sun
begot,
whom the gods
honoured;
king
of all the earth,

whom the Sun
approved.

The king
brave in war,

whom Ammon
loves,
and the
All-shining
has tried,

for a king for ever."

Tzetzes the grammarian, in his *Exegesis on Homer's Iliad,* has saved for us a fragment from the lost work of Chæremon on hieroglyphics. It is too valuable to be omitted. Some of his explanations confirm those given in the Vocabulary. Others seem to be mistakes, but they may be of use in our future inquiries. The words of Tzetzes are as follows:

"For Homer says this, after he had been taught carefully all the learning of the symbolic Æthiopic letters. For the Æthiopians have no elements of letters, but instead of them various animals and their parts; and when the ancient priests wish to keep concealed the physical nature of the gods, they explain them to their own children by means of allegories and such like symbols and letters. As Chæremon the sacred scribe says, for *joy* they paint a woman playing on a drum, and for *misfortune,* an eye weeping; for *not having,* two empty hands outstretched; for *rising,* a snake coming out of a hole; for *setting,* the same going in; for *return to life,* a frog; for *the soul,* a hawk; the same for *the sun,* and for *God*; for a *child-bearing woman* and *mother,* and *time,* and *heaven,* a vulture; for a *king,* a bee; for *birth* and *self-born* and *male,* a beetle; for the *earth,* a bull. The foreparts of a lion signify according to them *all government* and *guard*; a lion's tail, *necessity*; a stag, *the year,* and a palm-branch the same; a boy signifies *increase*; an old man, *decay.* A bow, *sharp force*; and there are a thousand other such."

Upon this we remark the hands outstretched, No. 1555, mean *give*; the hawk means the *soul,* as in the wood-cut in the Title-page; and it means the *god Horus,* in No. 114; the vulture, No. 1826, is *mother*; the ant or bee, No. 663, is *king*; the foreparts of a lion, No. 1587, mean *victorious*; a stag, No. 960, *the year*; a palm branch, No. 955, *the year.* The other characters mentioned do not so well agree with the modern interpretation.

The work entitled the *Hieroglyphics of Horapollo Nilous* professes to have been written in Coptic, and translated into Greek by one Philip; but in its present state it is Greek in more than its language. It always speaks of the Egyptians as "they" and "them," and sometimes blunderingly attempts to explain Egyptian words by the help of the Greek language. Upon the whole

it seems more probable that it is a Greek work written by Philip, from explanations given to him by Horapollo, and which he did not understand. He gives, clause by clause, the description of the hieroglyphical characters, and the reasons, founded on figurative considerations, for the characters having such meanings. As the greater part of the characters which he describes are not found in any of the numerous inscriptions known to us, and as most of the meanings are such that it is scarcely possible they could have existed on the monuments at all, the work must be, both on external and internal evidence, rejected as of little worth. It is full of puerile reasoning. Out of the one hundred and eighty-nine groups which Horapollo undertakes to explain, it would be difficult to point out forty in which he has a knowledge of the true meaning; and in most of these he is remarkably mistaken in the reasons which he assigns for the meaning. He is not aware that the characters represent sounds, but supposes them all to be figurative or allegorical.

We are told by Suidas that Horapollo was a grammarian of the reign of Theodosius, who, after teaching for some time in the schools of Alexandria, removed to Constantinople; but we may fairly doubt whether our author is the person he is speaking of. Beyond this doubtful account nothing else is known of him.

The following quotations will explain Horapollo's mode of reasoning and the extent of his knowledge.

HORAPOLLO.

Book I.

Chap. 1: To denote an age [or period, *αἰων*], they draw the sun and moon, because their elements are lasting for an age [*αἰωνια*]. But to write an age otherwise [meaning eternity], they draw a serpent with its tail covered by the rest of its body.

Note. Thus in each of the hieroglyphics, for the words 'year,' No. 953, 'month,' No. 968, and 'day,' No. 1004, which are the more common periods of time, we find a sun; and in the word 'month,' a moon, as well as in the names of the several months. We find the serpent with a long tail forming part of the words 'for ever,' No. 594;

and the asp with a twisted tail is the word 'immortal,' No. 286.

Again, This serpent the Egyptians call Ouraius, which is in Greek basilisk.

Note. Ⲟⲩⲣⲟ is the Coptic for *king,* and hence the Greek name for the animal, No. 286, a basilisk.

Chap. 3. When they wish to denote the natural year, ἐνιαυτος, they draw Isis, that is to say, 'a woman.' By the same they also represent 'the goddess.' And Isis with them is a star, called in Egyptian Sothis, and in Greek the Dog-star, which seems also to rule the rest of the stars.

Note. I do not find the word 'year' represented by a woman; but in the zodiac of the Memnonium, the twelve months are enclosed within two female figures, each of which, as No. 37, represents the heavens; and 'the beginning of the year,' the heliacal rising of the dog-star, or time when that star rises with the sun, is a woman in a boat, No. 1049; and in the planisphere on the temple of Dendera we have a cow in a boat, No. 1048, for the same part of the heavens, each meaning the goddess Isis.

Again, When they write a natural year otherwise, they draw a palm-branch.

Note. As we have seen, in No. 953 and No. 954, a palm-branch, ⲃⲁⲓ, and a ⲧ, is the hieroglyphical word 'year.' The Egyptian word was BAIT.

Chap. 4. When they write a month, they draw the moon inverted, ... because they say that on its heliacal rising, when it has come to fifteen degrees [from the sun], it appears with its horns erect; but in its decrease, after having completed the number of thirty days, it sets with its horns downward.

Note. In all the hieroglyphics for 'month,' the moon has its horns downward, as in No. 977; but on the sarcophagus of the wife of Amasis, in the British Museum, where the deceased is addressed 'Thy name is New Moon,' the horns are upwards, as in No. 962. The resemblance of this figure of the moon rising heliacally, when one day old, to the moon in a boat, seems to be the reason why

the other constellations, when rising heliacally, in the zodiac of Dendera, are all in boats, as Nos. 1048 and 1049.

Chap. 5. When writing the current civil year, *ἔτος*, they draw the fourth part of an *aroura* [their term in the square measure of land].

Note. No. 954 seems to be the hieroglyphic here meant, and it may be compared with No. 953. But the palm-branch with a square is used when a number of years are spoken of; and a palm-branch with a ring is used in dates; which is the reverse of what seems to be Horapollo's meaning.

Chap. 7. Moreover the hawk is put for 'the soul,' from the meaning of the name; for among the Egyptians the hawk is called BAIETH.

Note. In many sculptures we see a bird over the mouth of the dead man, meaning the soul which has quitted the body. In Coptic, ⲃⲁⲓϯ is a *hawk*. In chapter 34 this bird is called the Phœnix.

Chap. 8. When writing Ares and Aphrodite, they draw two hawks.

Note. Horus is often drawn as a hawk and as a hawk-headed man; see No. 114; and the name of Athor, here called Aphrodite, is written with a hawk within a house, as No. 173. The word 'Athor' is obtained from its resemblance in sound to the Coptic words for 'House of Horus,' ⲏⲓ ϯ ϩⲱⲣ.

Chap. 9. To write 'mother,' . . . . . or 'Minerva,' or 'Juno,' or 'two drachms,' they draw a vulture . . .; Minerva and Juno, because among the Egyptians Minerva is thought to preside over the upper hemisphere and Juno over the lower, ... and two drachms, because among the Egyptians the unit [of money] is two drachms.

Note. The vulture, as in No. 1826, is the usual hieroglyphic for 'mother.' In No. 39 we have the two goddesses Neith and Isis, representing heaven and earth. As our author remarks, a didrachm is the unit of money; and in Coptic there is a close resemblance between ⲙⲁϯ,

mother, and ⲙⲟⲛⲟⲅⲉⲛⲏⲥ, *alone*; and in No. 635, meaning 'sole king,' the vulture means sole.

Chap. 13. When signifying a mundane god, or Fate, or the number five, they draw a star.

Note. We find the star part of the word 'God' on many occasions, as No. 296.

No. 1069 is the numeral 'five.'

Chap. 16. Again, when signifying the two equinoxes, they draw a cynocephalus sitting.

Note. On the ceiling of the Memnonium at Thebes a sitting cynocephalus, or dog-headed monkey sitting on a landmark, marks the summer solstice, as No. 1065. We do not find it meaning the equinox.

Chap. 17. When they wish to denote 'courage,' they draw a lion.

Note. A lion seems to have this meaning in the hieroglyphics. See No. 1579 and No. 1584.

Chap. 18. When writing 'strength,' they draw the foreparts of a lion.

Note. No. 1587 is the word ϫⲟⲣ, *victorious*, and the latter half of the word Neit-cori, or Nitocris, 'Neith the victorious.' It is spelt THOR, but the instances are common of TH and CH being interchanged through the guttural sound.

Chap. 21. When signifying the rising of the Nile, which in Egyptian they call NOUN, ... they sometimes draw a lion, and sometimes three large waterpots, and sometimes heaven and earth gushing forth water.

Note. In Coptic we still have the word ⲛⲟⲩⲛ for *water*; and the god of the Nile is called Hapinoun, or 'waterman,' No. 185; though more usually Hapimou, No. 184.

We also meet with the title 'lord of the waters,' as No. 690, with a waterpot.

Chap. 24. When they wish to write 'protection,' they draw two human heads, that of a man looking inwards, and that of a woman looking outwards.

Note. No. 1354 and No. 1357 each mean 'guardian' and 'belonging to;' and No. 1467 means 'hero.'

Chap. 26. When they wish to denote an opening, they draw a hare.

Note. Horapollo probably means a rabbit, as there is a resemblance between the hieroglyphic name of the animal SOAT, No. 1877, and the Coptic word ϭⲱⲧϩ, *to burrow.* When a rabbit occurs in the hieroglyphics it has that syllabic sound, and, with the letter ⲛ, it forms the very common word ϲⲟⲩⲧⲉⲛ, *just,* as in No. 1692.

Chap. 32. When they would represent 'delight,' they write the number sixteen.

Note. We have a coin of Hadrian, with the figures Sixteen over a reclining figure of a river god, to denote that sixteen cubits was the height of rise in the Nile at all times wished for. We have other coins on which the river god is surrounded by sixteen little naked children or Cupids; and it would almost seem that the Alexandrian artist had, in this case, had in his mind the similarity in sound, in the Latin language, between Cupids and cubits.

Chap. 28. To denote Egyptian letters, or a sacred scribe, or a boundary, they draw ink, and a sieve, and a reed.

Note. In No. 328 the hieroglyphic for 'scribe' and 'letters' we perhaps have these objects. On the Rosetta Stone this character is not used when Greek letters are spoken of.

Again, And among the sacred scribes there is a sacred book, called Ambres, by which they judge as to a person lying sick, whether he will live or not.

Note. We recognize this word on the Gnostic gems in the word 'chambre.'

Chap. 39. And again, when they would write 'sacred scribe,' or prophet, or embalmer, or spleen, or smelling, or laughter, or sneezing, or government, or a judge, they draw a dog.

Note. Anubis was the god of embalming; and the priest whose duty it was to embalm the dead is repre-

sented with a dog's head. See No. 148. He probably wore a mask of that form, for his dog's head is always large enough to hold a man's head concealed under it. A dog-headed sceptre, No. 1425, is also the hieroglyphic for 'power.' But, by the help of the next chapter, we see that our author more particularly meant the dog Cerberus, which is more correctly an hippopotamus, and stands before Osiris in the judgment scene on the papyri, as the accuser of the deceased.

Chap. 40. But when they would write 'government,' or a 'judge,' they place before the dog a royal garment.

Note. This is always the case in the judgment scene: it is the skin of some spotted beast, hanging on a pole, as No. 152.

Chap. 43. When writing 'purity,' they draw fire and water.

Note. We find a flame of fire and a bucket of water with this meaning. See No. 361, 'purifications.'

Chap. 44. When anything unlawful or hateful, they draw a fish.

Note. The nearest hieroglyphic to this is the word 'dead,' No. 1655, in which the letter M is a fish.

Chap. 46. To denote manliness with prudence, they draw a bull. *Note.* No. 1624 is the word 'brave.' The arm is only the final vowel. From ⲙⲁϩⲓ, *a bull*, we get ⲙⲁϩⲉ, *to fight*, by the similarity of sound.

Chap. 52. And when writing 'knowledge,' they draw an ant.

Note. The group, No. 663, forms the title of one of the four chief orders of the priesthood, and was also used by the king.

Chap. 53. And when they wish to write 'son,' they draw a goose.

Note. No. 1789 is 'son,' and No. 1797 'daughter.'

Chap. 54. For an unjust and ungrateful man they draw two claws of an hippopotamus turned downwards.

Note. No. 1673 and No. 1475 the hieroglyphical groups for 'enemies' and 'fallen' begin with the character here spoken of.

Chap. 59. The serpent's name, among the Egyptians, is MEISI.

Note. We find this name in hieroglyphics, as No. 1848, where it is followed by the determinative sign, to distinguish it from 'born.' We have the same word in Coptic for 'serpent,' ϩϣICI.

Chap. 60. And otherwise, to denote a watchful king, they draw a serpent watching; and in the place of the king's name, they draw a watcher.

Note. There seems to be a mistake in this sentence; and I should conjecture that, instead of the last word, *φυλακα, a watcher*, we should read *γυπα, a vulture*; and that the group meant was No. 653, a 'sole ruler,' or 'monarch.'

Chap. 62. When denoting a people obedient to a king, they draw a bee.

Note. Our author seems to be thinking of the twig and insect, No. 642, the well-known title of the kings. It is strictly a double title, each used by an order of priests, and one peculiar to the upper, and one to the lower country. Hence it is to be translated 'king of Upper and Lower Egypt.'

Chap. 70. When they speak of darkness, they draw the tail of a crocodile.

Note. No. 1714 may be meant for a crocodile's tail. It is the word 'black,' and has that meaning from the similarity in sound between *χαμψη*, Herodotus's name for a crocodile, and ⲕⲁϩⲉ, the Coptic for *black*.

Book II.

Chap. 3. Two feet joined, and walking, signify the path of the sun in the winter solstice.

Note. In the zodiac of Dendera the twelve signs are enclosed within two female figures, representing the heavens, as in No. 39, where the feet represent the summer, and the hands the winter solstice.

Chap. 5. The hands of a man, one holding a shield and the other a bow when drawn, denote the front of the battle.

Note. The hieroglyphic nearest to this is No. 1777, a man's arms, one holding a shield and the other a club. This is the word 'brave' or 'victorious.'

Chap. 9. When we would denote the loins or constitution of a man, we draw the backbone; for some say that the seed is brought from thence.

Note. No. 1807, which is a thigh-bone with the flesh on it, is the word 'son,' and may be the hieroglyphic here meant.

Chap. 11. Two men joining their right hands denote concord.

Note. We find this group in the hieroglyphics, as No. 1494, and it seems to mean 'friends.'

Chap. 12. A man armed with a shield and a bow denotes a crowd. *Note.* We find a man with a bow for the word 'soldier,' as No. 1765; and a man with an arrow, as No. 1766, with the same meaning.

Chap. 29. Seven letters enclosed in two rings signify a song, or 'infinite,' or 'fate.'

Note. This seems to allude to the seven tens in No. 1070, which mean the seventy days of mourning and embalming between the death and burial, during which the funeral song may have been sung.

Chap. 30. A straight line, together with a curved line or a ten, signify prose writing.

Note. I know no such group as our author speaks of; but as we have seen, in No. 1070, a curved line is a ten.

Chap. 32. When they wish to draw a woman who remains a widow till death, they draw a black dove.

Note. The vulture, No. 1826, which is more often the word 'mother,' is also 'widow;' as with us, the queen-mother is the queen-widow. Moreover, in Coptic, the words 'mother' and 'solitary' are nearly the same.

Chap. 41. When they wish to signify a man that caught a fever and died from a stroke of the sun, they draw a blind beetle.

Note. This is a good instance of how our author blunders about the meaning of a group, without quite understanding it. The scarabæus rolling up a ball of dung

between its feet, as in No. 123, is one hieroglyphic for Horus-Ra, *the sun.*

Chap. 56. When they wish to signify a king that governs absolutely and shows no mercy to faults, they draw an eagle.

Note. The eagle and globe, No. 629, is the usual title of a king. The eagle is an A, the globe is Ra, *the sun,* making the word ⲟⲩⲣⲟ, *king*; and, with the article prefixed, the well-known word Pharaoh.

Chap. 57. When they wish to signify a great cyclical renovation, they draw the bird phœnix.

Note. We have a coin of the emperor Antoninus, with the word ΑΙΩΝ, *the age* or *period,* written over an ibis, with a glory round his head. This was coined at the end of one sothic period, or great year, and the beginning of another. On each of these occasions the ibis or phœnix was said to return to earth. In hieroglyphics, the palm-branch, ϩⲁⲓ, with the letter ⲧ, No. 953 and No. 954, is the word 'year;' and the bird seems to have that meaning from the similarity of sound between that word and ϩⲁⲓⲧ, *a bird.* In Greek the fabled bird seems only to have obtained its name phœnix from *φοινιξ*, the palm-branch.

Chap. 72. When they wish to denote a man that passes fearlessly through the evils which assail him, even until death, they draw the skin of an hyæna. For if a man clothe himself in this skin, and pass through any of his enemies, he will be injured by none, but pass through without fear.

Note. The skin of an hyæna, as No. 152, is hung before Osiris in the judgment scene, when the dead man is brought to his trial. And again, on the funereal tablets, we sometimes see the deceased clothed in an hyæna's skin. Either of these may have given rise to our author's remark.

Chap. 73. When they wish to signify a man skilled in heavenly matters, they draw a crane flying.

Note. No. 307 is the word 'high-priest,' in which the flying crane is the first syllable.

Chap. 115. When they wish to signify a prolific [or a generous] man, they draw a house-sparrow.

Note. No. 1600 is the word 'great,' of which the first character is a sparrow or swallow.

Chap. 116. When they would signify a man that is constant and uniform, they draw a lyre.

Note. The character No. 1283 is the word 'like.'

Chap. 118. When they wish to signify a man that distributes justice equally to all, they draw the feather of an ostrich.

Note. No. 253 is the god or goddess of Truth. The letters are MO, forming the word MOHI, *true*.

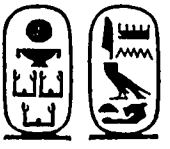
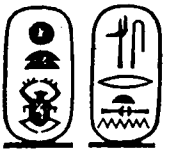
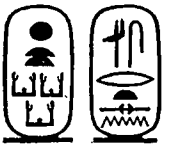
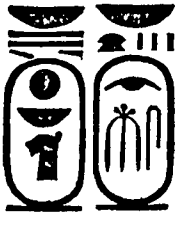
Chap. 119. When they wish to signify a man that is fond of building, they draw a man's hand.

Note. No. 1718 is the word 'to set up,' or build.

The Tablet of Abydos may also be considered as a translated monument, by comparing it with Manetho's lists of kings. This is a slab of limestone discovered by Mr. W. J. Bankes, in 1818, on the wall of a ruined temple at Abydos, or This, one of the early capitals of Egypt. It contains three rows of kings' names, and had originally twenty-six ovals in each row. In the bottom row the two names of King Rameses II. were repeated thirteen times in various forms. The names in the top row are all broken, and hitherto they have added nothing to our knowledge. But the middle row is the most valuable historical record yet found in Egypt. It ends with the two names of Rameses II., before which are placed in single ovals the names of his predecessors on the throne. These were, when it was discovered and copied by Mr. Bankes, sixteen in number, and they have been, in all probability, twenty-four. These single ovals contain, in every case except one, the kings' first names, which have not usually been used by the Greek writers. But the second names which belong to each, and by which we name the kings, are repeatedly found on other monuments. The one excepted case is that of a queen; and the queens have no second name.

The following are the names in this tablet, with the second names added from other monuments, and the translations of

both at the side. Remark, however, that the titles over some of the names in the following list are not those used in the tablet.

First Names, being those of the Tablet.		Second Names, being those used in the authors.
		A M N Mi Th R. Amunmai Thori.
Ra Mes Ho. Meshophra.		O S R T S N. Osirtesen.
Ra Mes Ko. Meskora.		O S R T S N. Osirtesen.
Ra N S M A T.		A M N Mi Th R. Amunmai Thori.
		Ra S M A oB O. Scemiophra.
Ra K B. Chebra.		A M S. Amosis.

First Names, being those of the Tablet.		Second Names, being those used in the authors.
Ra Seb K. Sebekra.		A M N O Th Ph. Amunothph.
Ra A Ho K.		Thoth M S Mes H Ra. Meshophra Thothmosis.
Ra A Ho N.		Thoth M S Mes oB Ho. Meshoph Thothmosis.
Ra Men Ho. Menhophra.		Thoth M S oB Ho. Thothmosis.
Ra A Ho O. Ahora, or Horus.		A M N O Th Ph. Amunothph.

First Names, being those of the Tablet.		Second Names, being those used in the authors.
Ra Men Ho O. Menhophra.		Thoth M S Mes Mes O. Thothmosis.
Ra Mi K. Mykera.		A M N O, *&c.* Amunothph.
		A M N Mi A N M Neb. Amunmai Anemneb.
Ra Men P T T.		Ra M S S O. Rameses.
Ra Men Mi.		P T H M O I N. Oimenepthah.
		Ra Amun Mi M S So. Amunmai Rameses.

This list of kings' names on the Tablet of Abydos, or rather the second names which belong to them, may be now conveniently compared with the names given by the historian Manetho. A few other names have been added in italics, from other monuments mostly in the British Museum, in order to make the comparison more satisfactory, and to explain why the two lists differ. The first two names are from other tablets. Manetho has no earlier Theban names than these.

From the Monuments.	From Manetho.
	11*th dynasty of Thebans.*
	Sixteen kings, of whom the
Amunmai Thori I.	last was Ammenemes.
	12*th dynasty of Thebans.*
Osiri-gesen, or Osirtesen I.	Sesonchosis, or Geson Goses.
Amunmai Thori II.	Ammenemes.
Osirtesen II.	Sesostris.
Labaris, on Tablet of Karnak.	Labaris of the Labyrinth.
Osirtesen III.	Ammeres.
Amunmai Thori III.	Ammenemes.
Scemiophra.	Queen Scemiophris.
	18*th dynasty of Thebans.*
Chebra, on Tablet of Karnak.	Amosis.
Chebra-Amosis.	Chebros.
Amunothph I.	Amenoph.
His widow Ames Athori.	Amersis.
Meshophra Thothmosis I.	Misaphris.
Meshoph Thothmosis II.	Misphragmuthosis.
Thothmosis III.	Tuthmosis.
Amunothph II.	Amenophis of the vocal statue.
Thothmosis IV.	Horus.
His widow Mautmes.	Acherres.
Her daughter Amun Rathos.	Rathos, or Athoris.
Amunothph III. *of the vocal statue.*	Chebres.
Perhaps a brother.	Acherres.
Amunmai Anemneb.	Armeses, or Armais.

Rameses I.	Ramesses.
Oimenepthah I.	Amenophath.
	19th dynasty of Thebans.
Rameses II.	Sethos, or Rameses.

Thus we have a record made in the reign of Rameses II., about the year B.C. 1150, and, in its broken state, reaching back through seventeen reigns, or nearly four hundred years, and teaching us how far we may rely upon the lists of kings in Manetho, Eratosthenes, Herodotus, and Diodorus. It agrees closely enough with Manetho to make us value highly his list of names, and at the same time to prove that he did not mean us to understand his numerous dynasties as all following in one succession. It shows that what he calls the XIIth dynasty was immediately followed by his XVIIIth, which were both of Thebes, while the intermediate kings were at the same time reigning in other parts of Egypt. It agrees very little with Eratosthenes; and it shows that Herodotus and Diodorus are for the most part writing about the kings of Lower Egypt, and very little about these kings of Thebes.

This tablet was first published by Mr. Bankes, in Salt's *Essay*, and since in Wilkinson's *Materia Hieroglyphica*, and in Burton's *Excerpta*.

Lastly, the Greek authors have given us a long list of names, both those of the gods of the country and those of the kings, in which we may include the Ptolemies and the Roman emperors. All these are to be found in the hieroglyphics, though not always spelt very closely after the Greek pronunciation. Upon these names we chiefly rely for the force of the characters.

VOCABULARY.

The abbreviations made use of in these pages will be best explained by the following examples:

R. S. 5. means Rosetta Stone, line 5.

E. I. 118, 20. The author's *Egyptian Inscriptions,* plate 118, line 20.

M. H. i. 33. Sir Gardner Wilkinson's *Materia Hieroglyphica,* part i. plate 33.

H. 66, I m. *Hieroglyphics* of the Egyptian Society, by Dr. Young, plate 66. I m points to the spot on the plate.

S-E. 5. - *Hieroglyphics* of the Syro-Egyptian Society, plate 5.

M. R. 115. Rosellini's *Monumenti Regale,* plate 115.

M. C. 39. Rosellini's *Monumenti Civile,* plate 39.

B. 57. - Burton's *Excerpta,* plate 57.

K. 153. - The author's *Chronology and Geography of Ancient Egypt*; the 153d name in the list of kings.

VOCABULARY.

1. THE SUN, in sound RA, from the Coptic PH; "Sevechus, beloved by Pthah the lord of Memphis, living like *Ra* for ever," *E. I.* 36, 1. "Oimenepthah, beloved by Pthah-sokar-Osiris, giver of life, like *Ra*," *E. I.* 37, B 5. The character is a simple imitation of the sun itself.

2. The same; "The boat of *Ra*" is written under the prow of the vessel in the ceremony of carrying out the statues of the gods on the Nile, *E. I.* 28. Here the globe is the letter R, and a vowel is added to complete the word RA.

3. The same, with the sacred asp as an ornament; "His father, a priest of the great *Ra*; his mother, a priestess of the great *Ra*," *E. I.* 39, 3.

4. The same, with two asps; "The priest, the son of *Ra*, lord of battles, Ptolemy immortal, beloved by Pthah and Isis, loving his parents, loving his sister," *H.* 65, K o.

5. The same, forming the last syllable of the word OURO, *king*; *H.* 7. The character for 'life,' which hangs from the asp, is only an ornament.

6. The same; a figure of the god. In numerous places it is the first syllable of the name of Rameses.

7. The winged Sun, at the head of numerous funereal tablets. "The lord of the country, the great god, *the sun*," *E. I.* 3.

8. THE SUN, with another form of the A; see No. 19.

9. The figure of THE SUN, which follows his name in *E. I.* 15. He is there presenting the word 'life' to the word 'king,' the title of Rameses II. This is not unlike the enactment in the Rosetta Stone, that the god shall present the weapon of victory to the statue of the king.

10. A female RA, over the head of the goddess in *B.* 38. The first letter is the feminine article prefixed. She presides over the

month of Thoth, or rather over the sign of Cancer in the zodiac.

11. AMUN, the name of a god; "The high priest belonging to *Amun*," *H.* 43, Fr. He was the god of Thebes, which city, in Nahum, ch. iii. 8, is called No-Amun, *the great Amun*. Most of the kings of Thebes were called Amunmai,' beloved by Amun.' The word may be derived from ⲁⲙⲟⲩⲛ, *to govern*.

12. The same; "The priest of *Amun*, Osorkon," *H.* 43, H l. This is spelt with the letters M, N, for Amun, as in Coptic ⲙⲟⲩⲛ is used for ⲁⲙⲟⲩⲛ.

13. The same, being the figure of the god, distinguished by his high crown and the ostrich feather in his hand; it is often the first two syllables of the name Amunmai Rameses.

14. AMUN-RA, a god uniting the two characters of Amun and Ra. He was particularly worshipped at Thebes. "*Amun-Ra* king of the gods," *E. I.* 43, 3, 1.

15. The same; "*Amun-Ra*, lord of cities, lord of heaven," *E. I.* 22, where the god is presenting life and power to Amun-othph III.

16. The same; "The deified priest of *Amun-Ra*," *E. I.* (second series) 2, 4. The syllable Ra is here spelt with characters not usually used in the name of the god.

17. Over the figure of a god in *B.* 49. It is also part of the prenomen of Rameses II., *K.* 98 and 99, which is translated by Hermapion "Whom *the Sun* approves." The Anubis staff is A, the ostrich-feather MUN, and the globe RA.

18. The same, in the prenomen of Shishank II., *K.* 153. The ostrich-feather alone is in the place of the god with the feather on his head in the last word.

19. The same; *E. I.* 59, 29. The letters are M, N, R, A. The letter M has the force of AM.

20. The same; "On the grand festival days, at the going out from the temple of the portable statue of the god *Amun-Ra*, they shall also carry out the shrine and portable statue of the god Epiphanes most gracious," *R. S.* 8.

21. ADON-RA, a god mentioned on the sarcophagus of the wife of Amasis, a few years before Cambyses, *E. I.* 117, 17; and also in the reign of Tiberius, *E. I.* 119, 2.

22. The same. At Alabastron he was worshipped as a Sun, every one of whose rays ends in a hand, a sculpture probably of the reign of Artaxerxes Longimanus; *B.* 6. The name is possibly from the Hebrew word אדן, *lord.*

23. The same; over the figure of the god Ra, in a tablet of the reign of Rameses II., *B.* 57. It must be read Adon-Ra-Hfo; see No. 34, where Hfo is a name for the god Nef or Knef.

24. OBEN-RA; over the figure of a god on the sarcophagus of Amyrtæus, *E. I.* 30. The god's two horns are added as a determinative sign. Also without the horns on the sarcophagus of the queen of Amasis, *E. I.* 118, 17.

25. The same; under the figure of the sun, on the triple mummy-case in Dr. Lee's museum, of about the same date. It may possibly be the Persian mode of pronouncing Amun-Ra.

26. The same; on an ivory fragment in the British Museum, found at Nineveh. It is spelt Aobeno-Ra.

27. NEF, followed by the figure of the god with a ram's head; *E. I.* 4, 4. He was worshipped at Syene, where there is a Greek inscription to him, of the time of Caracalla, under the name of Jupiter Ammon Cenubis. Strabo says that Knuphis was worshipped at Elephantine. From נוף, *a spirit.*

28. The same; "Amunothph III., the holy son of *Nef*," *H.* 56, E s.

29. The same; "*Nef*, lord of the Nile," over the sitting figure of the god, *H.* 57, C d. "*Nef*, lord of Upper Egypt," *E. I.* 39, 7.

30. Probably the same, see No. 33; over a god represented by the scarabæus, and called "Father of the gods," *M. H.* i. 20. This character for NP was in later times used for a B. See the Alphabet.

31. NEF-RA, a god uniting the two characters of the spirit and the sun; *H.* 56, V u, where Amunothph III. is sacrificing to the boat of Nef, which holds statues of several gods, and is ornamented at each end with a ram's head.

32. The same; *E. I.* 39, 7. Here the word 'Nef' has a plural termination, in which it agrees with Anubis, No. 140 and No. 141. The three strokes did not merely convey the idea of

plurality, but the vowel sound or syllable with which plural nouns usually ended. Thus the god's name was Nefo-Ra. In No. 29 and No. 31 it also ends with O.

33. The same; *E. I.* 59, 3. This confirms our No. 30.

34. The same; *E. I.* 28, where he has the usual figure with a ram's head and the sun between his horns, and is being carried in his boat on the Nile in grand procession. The name is Hfo.

35. The same; *M. H.* i. 3, where he is accompanied in his boat with seven other gods, a steersman, and the deceased worshipper.

36. AMUN-NEF; *H.* 43, I q.

37. The goddess NEITH; Denon, pl. 129, where she is surrounded with stars, and represents the canopy of the heavens.

38. The same; *M. H.* i. 3, where the god Nef-Ra is standing under this serpent as a canopy, and is accompanied by the name, No. 35.

39. NEITH and ISIS, the goddesses of the heavens and earth; Denon, pl. 129. These three are pictures, not hieroglyphics, but here introduced to explain the following groups.

40. The same, or rather the HEAVENS and the EARTH; "Pthah ruler of the heavens and the earth," *B.* 56.

41. THE HEAVENS; "Isis the great mother-goddess, like Ra, queen of *the heavens*," *E. I.* 4, 1. Also HEAVENLY; "The *heavenly* king, the brave son of Amun," is at the head of the obelisk, *E. I.* 42, 3. Also THE; "Chief of *the* soldiers" is a title of Hapimen, in *E. I.* 44, 28. In Coptic, ⲡⲏ is both *the* and *the heavens*. In No. 630 it is the first syllable of the word Pharaoh, or Pa-ouro, *the king*.

42. The same; "The gods rulers of *the heavens*," *E. I.* 57, 14. Also the goddess NEITH; "*Neith*, mother of the gods and queen of heaven," *M. H.* i. 12. It is the letters N, T, followed by the determinative sign.

43. The same, followed by the feminine termination; "Honour to *Neith*," *M. H.* i. 12, where the goddess is distinguished by a jar on her head, which is the letter N of this group.

44. The same, used as an adjective; "Honour to the *Neith-like*, Osiris-like divine wife, the queen deceased," *E. I.* 57, 8.

45. The same, used for THE HEAVENS; "Isis-Athor queen of *the heavens*," *E. I.* 2.

46. The same, followed by a common determinative sign for this goddess; *E. I.* 16.

47. The same, followed by another determinative sign; "*Neith*, queen of Upper Egypt, the great divine mother;" "*Neith*, queen of Lower Egypt, the lady of Sais," *E. I.* 16. This goddess was sometimes taken for the Minerva of the Greeks.

48. The same, being the first syllable of the name of queen Nitocris; *K.* 61, translated by Eratosthenes 'Minerva the victorious.'

49. The determinative sign following the name of this goddess in *H.* 66, Q o. She has the sun and an asp on her head; and her sex is marked by the lotus flower in her hand.

50. CHONSO, a god who forms a trinity with his father Amun-Ra and his mother Maut or Athor; *M. R.* 48. Like Horus, he has a large lock of hair hanging over one ear, as a mark of youthful rank. The three gods above quoted formed, in later days at least, a regular trinity in unity. According to Plutarch, Amun-Ra made himself three-fold, because everything perfect has three parts. We find this name as part of the name Pet-chonsis, or priest of Chonso, on a papyrus in Young's *Discoveries*.

51. The same; *M. H.* i. 24. Here the twig has the force of S, while in the last it was the syllable SO.

52. SEB; "*Seb*, father of the gods," *M. H.* i. 11. "Honour to *Seb*, god of gods, with offerings of oil, oxen, and geese from the lady," *E. I.* 51. Seb was the god to whom the seventh day was sacred, and it is not improbable that the Hebrew word sabbath was borrowed from the Egyptian, being the day of Seb.

53. Probably the same; it is one of the titles of Sevechus, *M. H.* i. 36.

54. The same; over the figure of the god, *B.* 22.

55. SEB, AND THE OTHER GODS, those probably that were worshipped in the same temple with him; *E. I.* 36.

56. A female SEB; *B.* 22. The name is followed by the asp, the determinative sign of a goddess.

57. SABAK; written under the figure of the crocodile-headed

god, *B.* 15. He is probably the same as Seb. He was the god of Ethiopia, where crocodiles are more common than in Egypt. King Sabakothph was named after him, as also was king Sevechus.

58. The same; *M. H.* i. 35, and *E. I.* 53, B 13.

59. The same; the figure or determinative sign after the name, in *M. H.* i. 35.

60. The same; part of the name Sabakothph, No. 1961.

61. SABAK-RA, a god formed of the two gods; "*Sabak-Ra,* lord of Ombos," *M. H.* i. 35.

62. CHEM, a god who takes his name from KHEMH, Egypt; *M. H.* i. 6; *B.* 50, 4. It is spelt KEMF. The bull is ЄϬЄ, and also the determinative sign, being the bull Mnevis of Heliopolis.

63. The same; he was the god of generation, and had the attributes of Priapus. He holds a whip in his right hand, while his left is under his dress, *H.* 12; *M. H.* i. 6.

64. The same; over the figure of a god in the boat of Ra, *E. I.* 28 and 31. It is spelt KM.

65. Amun-Ehe-Chem; over the same god, on the temple of Karnak, *H.* 12; *M. H.* i. 6. We have here a T instead of a K; but we shall see many other words in which it has that force. It probably was sounded as a guttural. The first half of this name, Amun-Ehe, is the word Mnevis, the Greek name for the bull of Heliopolis.

66. CHEM, spelt THM; but, as in the last, the T is the guttural. This is the god worshipped in the neighbourhood of Heliopolis; and he gives its name to the city called Thoum in the Itinerary, and Etham in Exodus xiii. 20. He forms a trinity with Aroëris and Ra, in *E. I.* 46, 4. In *M. R.* 39 he wears the double crown, and is in company with Mando, who has the sun on his head. "Chem, lord of the land of San," *E. I.* (second series) 79, 7.

67. The same; *E. I.* 59, 33.

68. The same, without the final M, which in many words was dropt from indistinct utterance; "She is Adon-Ra, defender of Tanis; she is *Chem,* the father of the gods," *E. I.* 117, 17. "Honour to *Chem,* lord of Tanis, with various offerings," *E. I.* 51.

69. The same; "Amunmai Rameses, beloved by *Chem the bull*," *B.* 51. This is on the fallen obelisk of Alexandria, which once stood at Heliopolis.

70. Probably the same; *E. I.* (second series) 34. It may be compared to No. 64. The tall crown peculiar to the god Amun may have the force of an M.

71. AMUN-RA-CHEM, a trinity in unity, or god with the attributes of three; "Honour to *Amun-Ra-Chem*, lord of the palace," meaning the Memnonium of Thebes, *B.* 46.

72. The same; *M. H.* i. 2; *E. I.* (second series) 34.

73. HORUS-CHEM. He is called Lord of Tanis on an inscription in that city, *B.* 40.

74. Probably CHEM, though spelt KHB; "The temple of the lord *Chem*, guardian of the city of Hanes," *E. I.* 16. B is sometimes interchanged with M, as D with N, arising from the use of MP to represent B, and NT to represent D.

75. AMUN-CHEM; "Son of the priest of *Amun-Chem*, a guardian," *E. I.* 35, A 14.

76. ISIS; "*Isis*, the great mother-goddess, like Ra, queen of heaven, mistress of the gods," *E. I.* 4, 1. The throne is the word ISI; it is followed by the feminine termination. Plutarch says that Isis was sometimes called *μουθ*, evidently from , *mother*, with the article postfixed. In the Greek inscriptions she is called the goddess with ten thousand names. She is known by the throne worn on her head as an ornament.

77. The same; *E. I.* 28, where she is in the boat of Ra, and is in the form of an asp.

78. The same; *M. H.* i. 14, where she has the cow's head, and is suckling her son Horus. It is spelt HISI.

79. The same; over her figure in *H.* 67, K y. The first character is probably a vowel.

80. The same, being the letter S, with the feminine termination; over the usual figure of the goddess, *H.* 68, K s.

81. The same, spelt ISITI; *M. H.* i. 1.

82. The same; "*Isis*, queen of heaven," *E. I.* 1, 1. It is in sound like the last, from , *an arrow*.

83. Probably the same; over the figure of an asp, *H.* 7, X v.

84. The same; "*Isis*, queen of Upper and Lower Egypt," *M. H.* i. 39.

85. The same; "Son of the great priest of *Isis*, queen of the land," *E. I.* 77, 6. It is spelt HISI, as this serpent is an H.

86. The same; over her figure holding the infant Horus in her arms, *M. H.* i. 16. The cross-bars are arrows, and have the force of S.

87. The same; "Honour to *Isis* the queen of Dendera," *M. H.* i. 44. The first letter is perhaps an S. It is known elsewhere only in the name of a city, and followed by an N, which may be San or Tanis.

88. The same; *M. H.* i. 44.

89. The figure of the goddess following her name, as the determinative sign; *H.* 68, K f.

90. The same; *M. H.* i. 47. The star that follows is probably the letter S.

91. The same; "Horus the son of *Isis*," *M. H.* i. 17.

92. MOTHER-GODDESS, a common title of Isis; *H.* 67, R i.

93. The same; presenting the character for 'victory' to the title of king Psammetichus, *H.* 7, V m.

94. The same; presenting the character for 'life' to the title of king Nectanebo, *H.* 9, F e.

95. The asp, a determinative sign for any goddess, but for Isis the favourite goddess in particular; presenting the character for 'victory' to the title of king Nectanebo, *H.* 7, X v.

96. HECATE, one of the countless titles of Isis; "Isis the great *Hecate*," *M. H.* i. 14. From , *a witch*. The three K's have the force of KOU.

97. The same; "The mother-goddess Isis, the great *Hecate*," *M. H.* i. 9. She has a lion's head. Apuleius says (*Metam.* lib. xi.) that Hecate is another name for Isis.

98. The same; *M. H.* i. 10 and 14, followed by the asp as the determinative sign of a goddess.

99. Probably SORCERIES; *E. I.* 23, A 3. It is the word *Hecate*, followed by the termination of a noun in the plural. If we compare these latter groups with No. 1153, we shall see that , a *witch*, or *magician*, may be written with the same cha-

racters, as THOK the mast of a ship, and hence the use of the determinative sign to distinguish them.

100. PASHT; but the first character is better drawn in the Alphabet. "Honour to the great *Pasht*, beloved by Pthah, queen of heaven, mistress of the world," *M. H.* i. 8. She presides over the fourth month, or the fourth sign in the zodiac after the summer solstice, *B.* 58. Amunothph III. is beloved by this goddess, *E. I.* 47, D 1. She gave her name to the city of Bubastis, or Abou-pasht; and she was most probably the same person as Nepthys the sister goddess, as Ovid in his *Metamorphoses*, ix. 686, calls her so.

101. OSIRIS; "Prayers to *Osiris*," *E. I.* 6. The throne is ISI, and the eye RI, though in every other case the eye is a vowel. It is probably here used for the mouth, as more characteristic of the god. Plutarch says that Hellanicus called the god Hysiris.

102. The same, followed by the determinative sign of the god; "A royal offering dedicated to *Osiris* lord of Amenti, the righteous good king immortal," *E. I.* 2, 1. Also as an adjective applied to dead persons, OSIRIS-LIKE, or DEIFIED; "The *Osiris-like* king Amyrtæus," *E. I.* 29. In the same way we often see the deceased persons hold the two sceptres of Osiris, the whip and crosier.

103. The same; "Horus the son of Isis and the son of *Osiris*," *M. H.* i. 17. This less usual way of writing the god's name is perhaps that which Plutarch describes when he says that Osiris was spelt with a sceptre for OS, and an eye for IRI.

104. The same, followed by the word 'god' instead of the determinative sign; "Honour to *Osiris*, lord of Amenti," *E. I.* 3.

105. The same, followed by the word 'king;' "The *Osiris-like* Amyrtæus deceased," *E. I.* 31.

106. The same; "Horus the son of Isis and the son of *Osiris*," *M. H.* i. 17. Also on the temple of Dendera, *B.* 21. This use of the sun in this word instead of the eye is perhaps not older than the Ptolemies.

107. The same, with a couch in place of the throne; over the figure of the god, *M. H.* i. 13. Also as an adjective; "The

Osiris-like priest of Amun-Ra, king of the gods, Osorkon deceased, son of the priest of Amun-Ra, king of the gods, Shishank deceased, the royal son of King Amunmai Osorkon," Denon, pl. 137.

108. The same; "*Osiris* the son of Neith and the son of Seb," *M. H.* i. 13. "In the year LXII., on the twenty-ninth day of Pachon, of the reign of King Rameses II., beloved by *Osiris* lord of Amenti," *E. I.* 8. As the king was beloved by this god he was probably dead, and thus his series of dates may have been continued by his successors: he could hardly have reigned sixty-two years.

109. The same, with his peculiar crown; it forms part of the name of the father of Rameses II. As an O, the name is Oimenepthah; as OSI, Osimenpthah, or Osimundyas.

110. The same, spelt OSRA; with the figure of the god; *M. H.* i. 13.

111. The same; "I am *Osiris*, lord of the deified persons," *E. I.* 59, 48.

112. The same as an adjective; in the sentence last quoted.

113. The same as a plural adjective; "She is Osiris, the deified mistress of the *deified persons*, Osiris deceased," *E. I.* 58, 43.

114. HORUS; "*Horus* the avenger of his father, the son of Isis, the son of Osiris," *M. H.* i. 17. He has a hawk's head, and wears the double crown of Upper and Lower Egypt.

115. The same; "*Horus* the son of Isis," *M. H.* i. 17. Behind the hawk is the sacred whip often held by Osiris.

116. The same; "Thothmosis III. beloved by *Horus*, lord of the temple," *E. I.* (second series) 41, 4.

117. HORUS the son of ISIS, so called to distinguish him from the elder Horus who stands beside him; *E. I.* 8; *E. I.* 34.

118. The same, spelt HORA, as the scarabæus has the force of H or HO; "King Amunmai Rameses, beloved by *Horus*," *E. I.* 15. The figure of the god has a sun on his head. It is one of the three characters into which the god Horus was divided; namely, Horus the king the son of Isis, Horus the sun, or Horus-Ra, and Horus the scarabæus.

119. The same; *E. I.* 15.

120. The same; "Like *Horus* victorious in battles," *B.* 50, 3.

121. CHEM-HORUS; "Thothmosis III. beloved by *Chem-Horus*," *E. I.* (second series) 41, 2.

122. RA-HORUS, or Aroëris; followed by a figure, *E. I.* 32.

123. The same; *E. I.* 29, at the bottom. Horapollo says that the scarabæus meant *the world*, ΘΟ, but it also meant *dung*, ϩωρι; hence it may have the force of HOR.

124. The same; *E. I.* 37, B 2, where Oimenepthah is in his prenomen called beloved by this god. This group is RA-HORO, and it may be compared to RA-AMUN, No. 18.

125. The same; "*Horus-Ra* lord of heaven," *E. I.* 46, where he is in the boat with the sun on his head, accompanied by Horus. He presides over the twelfth month, or the sign of the zodiac which precedes the summer solstice; *B.* 59.

126. The same; over the hawk-headed god with the sun on his head, *M. H.* i. 4.

127. AMUNRA-HORUS, a god with the same figure as Horus-Ra; *M. H.* i. 2.

128. The same, spelt RARA; *E. I.* 46, 4, where he forms a trinity with Horus and Chem.

129. The same; *H.* 67, S n.

130. The same; "Like Horus victorious in battles, like *Horus-Ra*," *B.* 50, 3.

131. The same; "Honour to *Horus-Ra* the great god, lord of heaven," *E. I.* 34, where he has a hawk's head, and the sun as an ornament. This is spelt AR-RA, which is not far from the Greek name Aroëris. On the mummy-cases and papyri, where the gods are most numerous in their various characters, we find three with the name of Horus and the hawk's head; one with the double crown, one with the sun, and one with the scarabæus.

132. A female Horus-Ra; *M. H.* i. 46. She has the sun between cow's horns on her head.

133. ANUBIS, spelt A N P; over the figure of the god, who has the head of a dog or fox or jackal, and wears the double crown, *M. H.* i. 18.

134. The same; "*Anubis* the god, the son of Osiris," *M. H.* i. 18.

135. The same, spelt ANEPO; over the animal in *E. I.* 1.

136. The same; "A sacred gift to Osiris Pet-amenti, the good judge ruling for ever, to Pthah-Sokar lord of the temple, and to *Anubis*," *E. I.* 2, 1.

137. The same; *E. I.* 32, where each of the gods is a spitting serpent standing on the point of his tail. The horns have the force of N, or rather of AN.

138. The same; "She is Horus, she is Thoth, she is the moon, she is the holy *Anubis*," *E. I.* 116, 27.

139. The same; "A gift dedicated to Osiris Pet-amenti, lord of Upper Egypt, lord of Lower Egypt, king of the gods; to Horus the avenger of his father; to Isis the great mother-goddess; to *Anubis* of Upper Egypt; and to *Anubis* of Lower Egypt," *E. I.* 39, 6. The latter half of this character is a B or P.

140. The same; "The thrice good *Anubis*" is followed by the determinative sign, *E. I.* 6.

141. The same; "The priest Osirtesen III. deceased, beloved by *Anubis*," *E. I.* 6. Here the three P's have the force of PO.

142. The same, the determinative sign which follows his name; *E. I.* 6. The straight tail is hardly that of a dog, though Ovid calls him 'latrator Anubis'; and Laborde has drawn the dog of Arabia Petræa exactly like this figure. Perhaps it is meant for the jackal.

143. The same; the funereal tablet *E. I.* 14 is dedicated to this god; and at the head of the tablet *E. I.* 1 are two such gods, one of Upper and one of Lower Egypt.

144. The same, with the sacred whip; *E. I.* 4, 2. See *E. I.* 72, 4, where we have six gods of the name of Anubis distinguished by the part of Egypt to which each belonged.

145. The same; he is called "like his father Amun-Ra;" *M. R.* 77. It is spelt A N B T E.

146. The same; *M. H.* i. 30, where the figure is the square-eared dog, No. 149.

147. The same, the determinative sign which follows his name; *H.* 72, N r; *H.* 71, Y p.

148. The same; *H.* 68, L o. He is here, as in the sculpture

beneath the inscription, laying out an embalmed body on a lion-shaped couch. This was one of the peculiar offices of Anubis, and he was particularly addressed on the funereal tablets, in common with Osiris, the judge of the dead and lord of Amenti.

149. The same; "Beloved by *Anubis* lord of Thebes," *B.* 40, 10. Also in *E. I.* (second series) 43, 6, where King Oimenepthah is said to be beloved by this god. This square-eared dog with an upright tail was perhaps the older form of the god. It seems meant for the Abyssinian feneck, so remarkable for its ears. Afterwards he may have been changed into a jackal.

150. The same; *B.* 45, 14. This character in numerous inscriptions is the first letter in the name of King Oimenepthah, though in numerous other inscriptions it has been carefully cut out to make way for the figure of Osiris, No. 109, which has also a vowel force as a letter; the one is A, the other O.

151. The same; *E. I.* 23, B 2.

152. This leopard's skin hanging on a pole accompanies Anubis, *E. I.* 4, 2; *E. I.* 1. It also accompanies Osiris when he is judge of the dead.

153. NEPHTHYS, a goddess who usually accompanies Isis; "*Nephthys* the divine sister, the powerful great daughter of Ra," *M. H.* i. 16. "*Nephthys* the great sister-goddess," *H.* 73. She is called Bubastis by Ovid, in *Metam.* ix. 686. Her name is written by means of a dish NEB, and a house EI, or rather the house THA-EI. She usually wears this character as an ornament on her head.

154. The same; *E. I.* 28, where she is in the form of an asp, and accompanies the rest of the gods in the boat of Ra.

155. SISTER-GODDESS, the usual title of Nephthys, meaning that she is the sister of Isis; *E. I.* 4, 1. See *Sister*, No. 1843.

156. This is not a hieroglyphic, but a picture at the head of a funereal tablet; Denon, pl. 137. It is the god with arms outstretched over the world, as in some Italian pictures. Some of the earlier Roman Catholic artists painted the Almighty as in this figure, with the head downwards.

157. FORTUNE, or PROVIDENCE, copied from the last; "The blessings of a kingdom remaining to himself and his children for

ever, with good *fortune,*" *R. S.* 5. Beneath the arms is a human head turned downwards.

158. FUNERALS; "Gave for their *funerals,*" *R. S.* 3. This character probably gained this meaning from being at the head of funereal papyri.

159. The name of the winged sun at the head of the tablet *E. I.* 4.

160. The same title applied to the Sphinx, on the tablet between the fore legs of the colossus near Memphis, *H.* 80.

161. The same applied to Horus-Ra, *H.* 62. This may perhaps be the title Armachim, which is given to the sun in a Greek tablet addressed to C. Balbillus in the reign of Nero, in the British Museum, published in Boechk's *Corpus,* No. 4699.

162. The name of the winged sun at the head of tablets *E. I.* 1 and 34.

163. THE GOOD GENIUS, at the head of tablet *E. I.* 6. The three lyres, or arrows, are *thrice good.* From ΒΑΛ, *an eye,* we seem to have the word Baal, the name of the Babylonian and Phœnician god.

164. The name of a god represented as an eye, *E. I.* 51. It may also be the word EYE, when the star Aldebaran is called the bull's eye. See No. 1040, which may so be translated.

165. THOTH, the thrice great Hermes of the Greeks, the god of letters, "*Thoth* the lord of the scribes." "*Thoth,* lord of Oshmoonayn the great city," *M. H.* i. 26. The prop on which the bird stands is the second T. The god is often represented as a man with the head of an ibis.

166. The same; *M. H.* i. 26.

167. The same; "*Thoth,* lord of the priests," *E. I.* 39, 7.

168. The same; *M. H.* i. 26.

169. The same; "Beloved by *Thoth,* the righteous ruler of Ethiopia," *H.* 93. A hand is the letter T.

170. The same, followed by the ibis as the determinative sign; *M. H.* i. 26. It is spelt A, TH, A, T, E.

171. THOTH-HFO, two names united to make one; *B.* 57.

172. A female Thoth, who is counting the years on a notched stick, like Thoth. She is called "mistress of the scribes," *M. H.* i. 40.

173. Athor, the goddess of love and beauty; "King Ptolemy and Queen Cleopatra, gods Philometores, beloved by *Athor*," on the temple at Philæ, *H.* 64. The city of Atar-bechis was called Aphroditopolis by the Greeks, which identifies her with Venus. Also the month of that name, *H.* 35, where it is followed by a Greek translation. It is spelt ⲏⲓ, *house*, ⲑⲁ, *of*, ⲟⲩⲣⲟ, *Horus*.

174. The same, with the usual feminine termination; *M. H.* i. 17.

175. The same; on the temple of Philæ, *H.* 64. Within the oval the characters are the house, and a sceptre for ⲟⲩⲣⲟ, *king*, thus spelling the word as above.

176. The same; "Sacred to the mother, the great goddess *Athor*," *M. R.* 86, where she forms a trinity with Amun-Ra and Rameses II., who is in the character of their son.

177. The same; "The mother, the great queen *Athor*," *E. I.* 119. The name is followed by the figure of a lioness as the determinative sign.

178. The same; *M. H.* i. 17. But this figure of the *cobra capella* snake is not peculiar to any one goddess.

179. The name of a goddess with a mouse's head, *M. H.* i. 20. Probably Athor, as Strabo says that the mouse was worshipped by the Athribitæ, whose city Athribis was named after her.

180. The name of a god called the son of Athor, and in figure like Horus; *M. H.* i. 17. It is spelt Ahi. He may be Chonso, who was the son of Amun-Ra and Athor.

181. The same; *M. H.* i. 17.

182. This also seems to be the name of a god; *E. I.* 32, 4. He is holding up both arms in the act of giving praise. It may be derived from ⲧⲁⲓⲁ, *honour*.

183. Hapimou, the god of the Nile; *B.* 59. As from ϣⲏ, *wood*, is formed ϩⲁⲣⲡϣⲉ, *a carpenter*, and from ⲛⲟⲩϐ, *gold*, ϩⲁⲡⲛⲟⲩϐ, *a goldsmith*, so is this name for *waterman* formed from ⲣⲱⲟⲩ, *water*, with the same prefix.

184. The same, over the hermaphrodite god of the Nile in *M. H.* i. 42, where he is called the father of the gods. The name is here followed by the determinative sign for water.

185. The same, spelt Hapinou. In his left hand he carries

flowers, with his right he pours water out of a jar; *B.* 17. The word for water must have been originally spelt NOU; and after its change the sign for water kept the force of N.

186. The same; "Honour to *Hapimou* father of the gods," *E. I.* (second series) 45, 4.

187. MANDO; probably the god of Mendes and of Hermonthis, to whom the goat was dedicated. He is, like Horus-Ra, with a hawk's head, *M. H.* i. 33, and *M. R.* 39.

188. The same; "A gift dedicated to Amun-Ra lord of the world, *Mando* lord of Hermonthis, and Osiris lord of Amenti," on a statue of Mandothph, *E. I.* 35, A 5.

189. The same, with another form of the D or T; *M. H.* i. 33.

190. MANDO-RA, a god formed of the two names.

In the British Museum are several monuments on which the name and figure of Amun-Ra are carved in a deep cutting, over an alteration. It seems probable that the name in these cases is a restoration; that Amun-Ra was the god originally honoured; that his name was cut out to make way for a new god, and then at some future time Amun-Ra was restored. There is however one monument in the Museum in which, from the incomplete restoration of Amun-Ra, we learn that this god, Mando-Ra, was the usurper of the honour.

191. The goddess of the year; her name is spelt BAI; *M. H.* i. 46. As is also a *palm-branch*, we find the palm-branch used for the word 'year.' If this word is pronounced with an initial vowel it becomes IBI, and hence the ibis was used for the year. Again, as the palm-branch was by the Greeks called phœnix, from its country Phœnicia, they called the bird also phœnix.

192. The same, from , *the year*; over the goddess carrying a palm-branch, *B.* 25. Callixenes, as quoted in Athenæus, lib. v., says that a woman carrying a palm-branch walked in the procession on the accession of Ptolemy Philadelphus, and was meant for the lustrum of five years.

193. Perhaps the same, spelt RANNO; *M. H.* i. 48. She presides over the eighth portion of the zodiac, *B.* 59.

194. The god of the day; *E. I.* 28, top. See No. 1006.

195. PTHAH; "Ptolemy immortal, beloved by *Pthah,*" three times on the Rosetta Stone. He was the Vulcan of the Greeks, and the god of Memphis; and when Diodorus Siculus says that Vulcan presided at the birth of Sesoösis or Sesonkosis, he meant that he was a Memphite king.

196. The same; "Ptolemy, beloved by *Pthah,* immortal," is the name of Euergetes II., *K.* 236. This is the usual figure of the god; in other places it follows his name. Like Osiris he is in profile, and with his feet bandaged like a mummy.

197. The same, following his name as the determinative sign; *E. I.* 38, 2 and 9.

198. The same, in the pigmy form in which he was a god to be feared, carrying a sword or club, and father of the Cabeiri, the punishing gods, and thus worshipped at Memphis; *H.* 70, N s.

199. KING OF MEMPHIS, the usual title of Pthah; "Sevechus, beloved by Pthah *king of Memphis,*" *E. I.* 36, 1.

200, 201. The same; *E. I.* 4, 4; *E. I.* 4, 13.

202. THE ETHIOPIAN PTHAH; at the head of a tablet at Aboo Simbel, *B.* 60. See the word *Ethiopia,* No. 894.

203. SOKARI, an adjective applied to Osiris, possibly because he was worshipped on the hill of Sakara, near Memphis; *M. H.* i. 19.

204. The same, used as the name of a god; *M. H.* i. 19. "Amenothph III., beloved by Sokar," *B.* 30.

205. PTHAH-SOKAR-OSIRIS; "A gift dedicated to *Pthah-Sokar-Osiris,*" *E. I.* 5. "Oimenepthah, beloved by *Pthah-Sokar-Osiris,* and by Osiris lord of Amenti," *E. I.* 37, B. These are the two usual characters of Osiris.

206. PTHAH-SOKAR; "A gift dedicated to Osiris lord of Amenti, righteous good king for ever; to *Pthah-Sokar* lord of the temple, and to Anubis," *E. I.* 2, 1. The tablet *E. I.* 60 is dedicated on one side to Pthah-Sokar, and on the other to Osiris lord of Amenti. This therefore is only a short way of writing Pthah-Sokar-Osiris.

207. SOKAR-OSIRIS; "A gift dedicated to *Sokar-Osiris,* lord of the temple of Sakara, and to Apis-Osiris lord of Amenti, king of the gods," *E. I.* 4, 1, a tablet of the reign of Cleopatra.

208. No doubt this is meant for Pthah-Sokar-Osiris, though spelt Pthah-Osiris; *E. I.* 4, 14.

209. Apis, spelt Api, with the word 'living;' "Costly libations and other similar fittings for the temple of *Apis*," *R. S.* 4. This is the sacred bull of Memphis, and the last character, which is the word 'living,' distinguishes it from the statue of a god.

210. The same; "Imo a woman deceased, daughter of the priest of Pthah, the priest of *Apis*," *E. I.* 27, 13. Here it is followed by the bull, as a determinative sign.

211. Probably the same; *E. I.* 27, 13.

212. The same, followed by the figure of the bull; *E. I.* 4, 4.

213. The same, in the above quotations. The animal holds its head high, and is not like the sacred bull of the Hindoos.

214. The same; *B.* 42, 1.

215. Apis-Osiris; *H.* 71, N p, and *H.* 72, N f, where Anubis, Horus, and this god are introducing the deceased person into the presence of Osiris lord of Amenti. Of the two gods who bear the name of Osiris, here Apis-Osiris is the least important.

216. The same; "*Apis-Osiris*, lord of Amenti, king of the gods," *E. I.* 4. Here he has the head of a bull, and is in company with Sokar-Osiris; and, being judge of the dead, is the most important of the two. The Greek fashion is so far followed that the word Apis is spelt with a final s.

217. The same, but written Osiris-Apis, thus forming the word Serapis of the Greeks; "Priest of the gods Euergetæ, of the gods Philopatores, of Isis, and of *Serapis*," *E. I.* 48, A 4. Here also we have the final s to the word Apis. Clemens Alexandrinus, in his *Cohort. ad Gent.*, says that the word Serapis was formed of Osiris and Apis. It is however in hieroglyphics more usually written in the other way, Apis-Osiris. In *E. I.* (second series) 96, 6, this word is also spelt with the final s, evidently copied from the Greek word.

218. Probably the same; on the sarcophagus of Amyrtæus, *E. I.* 29, 3. The vowel A may mean Apis.

219. Imothph; "Honour to *Imothph* the son of Pthah," *M. H.* i. 30.

220. The same; "The son of the sun, Ptolemy Epiphanes,

beloved by *Imothph* the son of Pthah," *H.* 65. This is from a small temple at Philæ, where the Greek inscription calls this god Asclepius.

221. The same; *M. H.* i. 30.

222. The same name, but called a daughter of Pthah; *M. H.* i. 5. The M has the syllabic force of AM or IM.

223. One of the four lesser gods of the dead. They are usually represented with the heads of a man, an ape, a jackal, and a hawk respectively. Sometimes these heads are on four vases, as in *M. H.* i. 50, of which there are many in the British Museum, and which the Greeks, without distinguishing them, called canobic jars. Sometimes they are on human figures, as on a stone mummy-case, *E. I.* 23. In *E. I.* 8, and in *H.* 5, they stand on a table in front of Osiris; in *E. I.* 31, they are four human heads on the back of a serpent. They represent the offices of the priests who attended to the funeral. This first is AMSET, who made the mummy-case. From ⲁⲙϣⲉ, *the carpenter*; *M. H.* i. 50. He has a man's head.

224. The same; *E. I.* 44.

225. The second of these gods, called HEPI, with the head of an ape; he dug the grave. From ϩⲏⲡⲓ, *a cave*; *M. H.* i. 50; *E. I.* 31; *E. I.* 45.

226. The same; *M. H.* i. 50.

227. The third of these gods, SMOTEF, with the head of a jackal; *M. H.* i. 50. He perhaps bandaged the body. From ⲥϣⲟⲧ, *the shape.*

228. The same god, though with a different name, SOTTEF; *E. I.* 44. Perhaps the cutter; or perhaps the purifier, from ⲥⲟⲧϥ, *pure*; or more probably from ⲥⲟⲧϥⲉϥ, *a knife.*

229. The fourth of these gods, SNOUF, with a hawk's head; *M. H.* i. 50. He may be the washer; from ⲥⲛⲟϥ, *blood.* The second character has the force of SON; the plural signs have the force of OU.

230. The same; *E. I.* 45.

231. The goddess SELK, to whom the scorpion was dedicated; *H.* 66, I m. From ϭⲗⲏ, *a scorpion.* She seems to be Isis under another of her numerous names and characters.

232. The same; *E. I.* 9, 2.

233. MEROE, the goddess of Upper Egypt; *M. H.* i. 47. Her name is followed by the lily, which was distinctive of that half of the kingdom, while the lotus was distinctive of Lower Egypt. According to Diogenes Laertius, when Democritus wrote on hieroglyphics, about B. C. 450, he called Upper Egypt Meroë; and though that name was afterwards given by the Greeks to the country above Ethiopia, yet the Egyptians continued to call the Thebaid ⲣⲣⲁⲣⲏⲥ, or *the southern land,* though they had become acquainted with others so much more to the south.

234. TAPE, the goddess of Thebes; *M. H.* i. 59. Her name is composed of, first, the name ⲁⲡⲏ, *the capital*; second, T, the feminine article; third, K, the character for city, from ⲕⲁϩⲓ, *land*; fourth, the sitting figure, the determinative sign of a person; and fifth, the feminine termination.

235. TAPHNE, probably the goddess of the city called Daphnæ by the Greeks, and Tahpenes by the Hebrews; *M. H.* i. 49. The true name of the city had been Hanes, see Isaiah, xxx. 4, named perhaps after an Egyptian queen; but it was also called Tapehanes, *the city of Hanes.* It would seem to be a mistake in 1 Kings, xi. 19, to give the name of Taphenes to the queen.

236. A goddess, lady of Dendera and Oshmoonayn, the daughter of Horus-Ra; *M. H.* i. 43. It is spelt NEMAO, and it may be the latter half of the word Oshmoo-nayn.

237. AMENTA, goddess of the place of the dead; *M. H.* i. 41. From ⲁⲙⲉⲛⲧⲓ, *hell.*

238. The figure of this goddess, which itself spells her name. The bird is A; the feather M or MUN; the perch T; and the ground A. She stands among other gods in *E. I.* 73.

239. The name of the same; "*Amenta* the mother of the gods," *E. I.* 73, 2. Here the feather is AMUN. The last character is the determinative sign for a place, although the whole is the name of the goddess.

240. Perhaps the same; *E. I.* 4, 2. But this also closely resembles Thoth, No. 166.

241. AMENTI, the abode of the dead; "The everlasting people in AMENTI," *E. I.* 62, 2. In the inscription here quoted it

will be observed that, though the characters are in the usual order, the order of the vertical lines is the reverse of what is usual.

242. The same; "A man deceased in *Amenti*, righteous and good," *E. I.* 2.

243. LORD OF AMENTI, a title peculiar to Osiris; *M. H.* i. 14. He is represented on various papyri as sitting in judgment on the dead; *H.* 5, and Denon, pl. 141.

244. The same; *H.* 9, I p.

245. The same, spelt PA-AMENTI; *M. H.* i. 13. ⲡⲁ means *belonging to.*

246. The same; a title given to each of three goddesses in *E. I.* 28. The fish is the letter M.

247. The same, spelt PET-AMENTI; "Apis-Osiris, lord of *Amenti*, king of the gods," *E. I.* 4, 1. The first syllable PET is from the Coptic ⲡⲉⲧⲉ.

248. The same, over the figure of the god; *H.* 67, I v.

249. The same; "Amunmai Rameses II., beloved by Osiris *Pet-amenti*," *E. I.* 8. "A gift dedicated to Osiris *Pet-amenti*, righteous good king for ever," *E. I.* 2, 1.

250. The same, with another character for *lord*; *E. I.* 14, and *E. I.* 2, 1.

251. The same; *M. H.* i. 13. These titles, or one of them, was read to the Greeks as ⲣⲟ-ⲧ-ⲁⲙⲉⲛⲧⲓ, *king of Amenti*, whence their name Rhadamanthus.

252. A god with a leopard's head; *M. H.* i. 10. The word is perhaps ϫⲉϫⲣⲏⲥ, *a leopard.* See No. 1721 for the force of the first letter.

253. The god TRUTH; "Oimenepthah deceased, beloved by his father *Truth*, beloved by his mother Neith," *E. I.* 67, 1. It is spelt MO, perhaps from ⲙⲉⲣⲓ, *true.*

254. The same; "*Truth*, the son of Horus-Ra," *M. H.* i. 15; also *B.* 25.

255. The goddess TRUTH; "The king, the brave, the *truth*-loving," *E. I.* 42, 2; and (second series) 53, 5.

256. Probably the same, spelt S M E; *B.* 57. In *M. C.* 135, this goddess introduces the dead man into the presence of Osiris

to be judged, which, on most papyri, is the office of the goddess of Truth. ⲁⲥ is a prefix for a past tense, which may here perhaps be used.

257. The same; *E. I.* 76, 31, where a small figure of this goddess sitting in a dish is being presented to the gods by the deceased person, who thereby claims a verdict of acquittal. This figure is the weight against which the conduct of every man is weighed in the scales of Osiris at the judgment.

258. Ioh, a goddess with a cow's head; *M. H.* i. 45. From ϵϩϵ, *a cow*, followed by the ⲧ, the feminine article. Lucian, who had lived in the country, mentions with ridicule the Greek Io being carried into Egypt, and turned into a cow.

259, 260. The same; *B.* 56. One of the various gods under this form.

261. The same; *E. I.* 25, 6.

262. The same, in the feminine; *E. I.* 2, where the animal is looking from behind a hill.

263. The same, in the masculine; *M. H.* i. 29. The animal's ear, like the human ear, has the force of o.

264. The hippopotamus that stands before the throne of Osiris, when he judges the dead; *M. C.* 135. Hence the Greeks seem to have taken the dog Cerberus into their mythology. He was one of the Cabeiri, or *punishers*.

265. Typhon, the god or goddess of evil; over his hermaphrodite figure, with a boar's head and feet, in *M. H.* i. 51. It is here spelt th, p, o, with the feminine termination. The figure of Typhon is the Great Bear in the planisphere at Dendera, Denon, pl. 130. He was the boar that killed Adonis in the Greek fable, as he killed Osiris in Egyptian story.

266. A trinity in unity, of Isis, Osiris, and Nepthys; *E. I.* 36, 4. The three names have only one determinative sign.

267. The same, of Isis, Horus, Nepthys; *E. I.* 36, 5. In this case, as in the last, one god is between two goddesses.

268. God; "Ptolemy immortal, beloved by Pthah, *god* Epiphanes most gracious," *R. S.* 12. Also Goddess; "*Goddess* of Upper and Lower Egypt," *E. I.* 16. Also as an adjective, Divine. This character is the mallet which we see in the hands of

criminals working in the mines. It has the force of NOU, or NOUT, from ⲛⲟⲩⲧ, to *bruise* or *grind*; and hence is used for ⲛⲟⲩⲧⲉ, *god*.

269. The same; "Isis the great *goddess*-mother," *E. I.* 4, 1.

270. A different form of the same word; *E. I.* 42, 3.

271. GODS; "Sacred to Amun-Ra, king of the *gods*," *E. I.* 43, 3. The addition of the T here and in other cases shows that the mallet alone has the force of NOU.

272. The same; "A libation to the *gods* of Upper and Lower Egypt," *E. I.* 35, A 13.

273. The same; "A gift dedicated to Osiris Pet-amenti, lord of Upper Egypt, lord of Lower Egypt, king of the *gods*," *E. I.* 39, 6.

274. The same; "Apis-Osiris Pet-amenti, king of the *gods*," *E. I.* 4, 1.

275. The same; "*Gods*, lords of the world," *E. I.* 2, 1. "King of the *gods*," *E. I.* 1, 2.

276. The same; "Honour to Neith, mother of the other *gods*," *E. I.* 51. Also *E. I.* 36, 18 and 19. As the writers do not mention nine principal gods, this seems only another form of the plural.

277. The same; "The deified queen deceased, with the *gods*," *E. I.* 57, 42.

278. The same, in the singular, both masculine and feminine; "The *god* Seb, the *goddess* Neith," *E. I.* (second series) 9, 3.

279. The same; *E. I.* 57, 12. This plural termination perhaps means *all*; perhaps from ⲕⲱⲧⲉ, *full*.

280, 281. The same; *E. I.* 57, 13; *E. I.* 57, 14.

282. GODDESS; "Daughter of the sun, queen of the world, Cleopatra, *goddess* loving her mother," *H.* 45. "Queen Arsinoë, *goddess* loving her brother," *H.* 77, S h.

283. The same; "Her mother, the *goddess* Neith-Acoret, deceased," *E. I.* 116, 25. As the word ⲛⲟⲩⲧⲉ, *god*, has one T, the second T in this word may be the feminine termination.

284. The same; "The illustrious deified *goddess*," *E. I.* 57, 1.

285. The same; "Isis the *goddess*," *E. I.* 34. This is clearly the feminine of No. 278.

286. IMMORTAL, applied to gods and goddesses. This is the asp, a serpent of the genus *Naja*. It has folds of skin near its head resembling a crown, and hence its name basilisk, from *βασιλευς*: Hence also its Coptic name, which, according to Horapollo, was *οὐραιος*, from ⲟⲩⲣⲟ, *king*. It has the power of raising its ribs and thereby swelling its chest. It walks upright upon the strong folds of its tail, like the *cobra capella* of Hindostan; and was probably in the mind of the writer of the third chapter of Genesis, as the serpent there seems to have walked upright before it was caused to creep upon its belly.

287. ASPS, in the dual; "In like manner to the *two* grand *asps* placed upon the shrines," *R. S.* 9. The kings' and gods' crowns are often seen thus ornamented with two asps; see Denon, pl. 115. When Hermapion, on the obelisk, page 20, uses the title 'lord of the diadem,' he probably means the group No. 635 or No. 636, as these asps, being part of the royal diadem, are no doubt the objects meant.

288. IMMORTAL GODS, as opposed to deified mortals; "For this to him the *immortal gods* gave victory, health, power, and the other blessings of a kingdom remaining to him and his children for ever," *R. S.* 5.

289. The same; "Chief of the priests of the *immortal gods*, the rulers of Upper and Lower Egypt," *E. I.* 4, 6.

290. GODDESSES; "Libations to the gods and *goddesses* of Egypt," *B.* 57.

291. The same; "The gods and *goddesses* of the Egyptian groves," *E. I.* 61. This is the same in sound as No. 278, and proves that the mallet is NOU, or at least N.

292. GODDESS, or Immortal, following the name of the goddess Neith; *M. H.* i. 33.

293. GODS; "Sacred to Amun-Ra, king of the *gods*," *B.* 22. Horapollo says (book i. 13 and ii. 1), that the star was the hieroglyphic character for *god*. The star is followed by the masculine sign, and then by the plural sign.

294. GODDESS; "The deified wife the *goddess*, the queen deceased," *E. I.* 58, 29. The star is followed by the feminine sign.

295. GODS; *E. I.* 28.

296. IMMORTAL GODS; "Anubis, Horus, and Apis-Osiris, *immortal gods*," *H.* 71, 1.

297. The same; "Immortal, like the *immortal gods*," or more literally, "living like the *living gods*," *E. I.* 59, 23. This is spoken of the deceased queen.

298. PRIEST; frequently a title of the king, "On the appointed last day of Mesore, the birthday of the *priest* living for ever," *R. S.* 10. The first character is NOU, the second OUB, or B; hence ⲛⲟⲩϩϩ, *a priest*, a word formed from ⲟⲩϩϩ, *holy*.

299. The same; "As an offering for the *priest* of Amun," *E. I.* 35, A 11.

300. The same; "His father a *priest* of the great Ra;" and again, "His grandfather a *priest* of the great Ra," *E. I.* 39, 3. The basket is a B.

301. PRIESTS; "Set up a tablet in the temple carved in letters for the *priests*," *R. S.* 14. Here the Greek translation has 'letters sacred.'

302. The same; *E. I.* 4, 10.

303. Some kind of PRIEST; "Imo, deceased son of the *priest* of Pthah," *E. I.* 27, 11. "Imothph, deceased daughter of the *priest* of Pthah," *E. I.* 4, 3. The second of these tablets is of the reign of Cleopatra; and no doubt the first is of the same time, and for the same family. In this group we have an M used for a B.

304. Nearly the same; *H.* 71. This tablet is for another member of the same family.

305, 306. Nearly the same; *E. I.* 24, B 1.

307. HIGH-PRIEST; "Pahoë the *high-priest*, a man deceased in the temple," *E. I.* 26. "The *high-priest* of Amun," *H.* 43, E q.

308. A title of a priest; *E. I.* 40, 17. And also of the goddess Neith, *E. I.* 16. It seems to mean 'ruler of the temples.'

309. PRIESTESS, with the usual feminine termination; "*Priestess* of Pthah, king of Memphis," *E. I.* 4, 8.

310. The same; *E. I.* 4, 6.

311. The same, in the plural; *E. I.* 72, 11.

312. FEMALE MUSICIAN; a priestess in the temple of Pthah in Memphis; *E. I.* 4, 4; also *E. I.* 23, B 1. She holds in her

hand the *sistrum*, and her sex is shown by her clothes being tight round her legs.

313. The same, with the feminine termination; *E. I.* 27, 13.

314. SCULPTOR, as known from the paintings which represent him employed on his work.

315. SCULPTORS; *E. I.* 11, 11; *E. I.* 4, 11.

316. The same; *E. I.* 4, 11.

317. CHIEF OF THE SCULPTORS; a title of the deceased priest in *E. I.* 2. The man seems to be in the act of carving against the wall.

318. SERVANTS, or some kind of priests; *E. I.* 78, 13; *E. I.*

319. The same; *E. I.* 6. [106, 6.

320. SERVE, or WORSHIP; "They shall *worship* the statue of the god in the city of San thrice a day," *R. S.* 6. This translated group determines the meaning of the last two.

321. Some kind of priests, perhaps embalmers, as that service belonged to Anubis, whose name forms part of this word.

322. ATTENDANT; "A woman deceased, *attendant* on the lady Nepthys, the sister goddess," *E. I.* 77, 5; also *E. I.* 59, 28; and *B.* 36. Perhaps from ⲉⲓⲥⲧ, *attention.*

323. SERVICES; "*Services* of the deified wife, the divine queen deceased," *E. I.* 59, 6. This word is formed from the last, with the addition of a very usual termination for substantives in the plural.

324. ATTENDANT, written over the heads of the female servants carrying baskets, in *E. I.* 86.

325. Some kind of PRIEST; *E. I.* 16 and *E. I.* 35, A 14.

326. The same; "Amunothph III., like Ra, the royal scribe, the *priest* beloved by Amun," *E. I.* 22, 11; also *E. I.* 22, 18.

327. LETTERS; "A tablet in the temple carved with *letters* for the priests, *letters* for writing, and Greek letters," *R. S.* 14. In the copy of this decree at Philæ this character is also used in speaking of 'Greek letters,' Salt, pl. 5. Also SCRIBE; "The royal *scribe*," *E. I.* 22, 11. The scribe was not always a priest, because, in *E. I.* 26, "the *scribe* of the soldiers," or secretary to the army, has hair upon his head, while his father, who is a priest, is shorn.

328. SCRIBE; the same character more carefully drawn, *E. I.* 41. It represents the wooden inkstand or palette and the reed pen. Horapollo says that WRITING was represented by ink, a sieve, and a reed.

329. The same; where the man holds the pen in his hand; *E. I.* 83, 6. In the temple of Dendera the figure of Thoth holds one half of this character in each hand; *B.* 23.

330. LETTERS; "*Letters* for Greek proclamations," *R. S.* 14, where we remark that the character is not the same as that used for sacred letters. From ⲥϧⲁⲓ, *a letter.*

331. DECREE; "This *decree* shall be set up on a tablet," *R. S.* 14.

332. Perhaps SCRIBE, as the letters are S K A; "The great *scribe* of the country," *B.* 33, 68.

333. SCRIBES; "Chief of the *scribes*," *E. I.* 89, 4; also *E. I.* 86, 8. The first two letters are the word ⲧⲟϩ, *a rush*, meaning perhaps the papyrus.

334. WRITING; "The appointed *writing* in honour of the scribe, full of honours," *E. I.* 33, A 1.

335. The same; "Letters for *writing*" is the way in which the hieroglyphics of the Rosetta Stone express Enchorial, or vulgar, or demotic letters.

336. A title applied to the deceased person; *E. I.* 9, 8. It seems analogous to Prize-bearer and Basket-bearer, offices mentioned in the Greek of the Rosetta Stone.

337. FITTINGS; "Sacrifices, jewels, and other similar *fittings* for the temple of Apis," *R. S.* 4. In the Greek we read "He fitted up the temple of Apis with costly works."

338. LEARNED; "The *learned* chief of the temple, Hapimen deceased," *E. I.* 44, 2. From ⲥϧⲱ, *to learn.*

339. The same; "The *learned* Pepe," *E. I.* 14.

340. The same, in the plural; *E. I.* 74, 32. The palm-branch is a B.

341. The same; *E. I.* 16.

342. The same; *E. I.* 13, 6.

343. FLUTE-PLAYER; over a sitting figure playing on a pipe, in Wilkinson's *Anc. Egypt.* ii. 233. From ⲥⲉϧⲓ, *a reed.*

344. LEARNED MEN; over each of five priests, *E. I.* 115. The second character is B.

345. The same, over a priest; *E. I.* 115.

346. PRIESTS; "It has pleased the *priests* of Upper and Lower Egypt," words with which the enactment begins on the Rosetta Stone, line 5; "The *priests* of the temples of Egypt shall wear crowns during the proclamations of the god Epiphanes," *R. S.* 12. But in this latter quotation the plural is formed by the figure being repeated three times instead of by the three lines.

347. LIBATION; "Other holy *libations*," *E. I.* 5; *E. I.* 17, 2. The leg is here, as in other places, used for a man, but the determinative sign shows that it is the liquid, not the actor, that is here spoken of.

348. The same; "Thousands of oxen and geese, and thousands of other *libations*," *E. I.* 35, A 7; also *E. I.* 2, 2.

349. The same; "Thousands of *libations* of wine and honey," *E. I.* 39, 9. Also WATERS of the Nile; "Nef, lord of the *waters*," *H.* 56, D g.

350. The same, in the plural; "*Libations*, jewels, and other similar fittings for the temple of Apis," *R. S.* 4.

351. The same; "Oxen and geese, *libations* of wine, and other good libations," *E. I.* 2, 2.

352. The same; "*Libations* to the gods of Upper and Lower Egypt," *E. I.* 35, A 13.

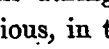
353. The same; mentioned among other gifts to the gods in *E. I.* 25, 3.

354. PRIEST; "His brother a *priest* of the great Ra," written over the head of a man with a shorn head, *E. I.* 39, 4. This character, which is so much more suitable for a libation, is a happy instance to show how indistinct was the Egyptian manner of writing. Its force is made clear by the picture to which it belongs.

355. PRIESTHOOD; "A *priesthood* to the god Epiphanes thrice gracious," *R. S.* 13. The sign for abstraction, or state of being, may be the Coptic syllable ⲙⲉⲧ, which is so used in ⲙⲉⲧⲟⲩⲏϩ, *priesthood*, ⲙⲉⲧⲟⲩⲣⲟ, *kingdom*.

356. Probably the same; *E. I.* 41, 11.

357. LITURGIES; "The priests of the temples of Egypt shall wear crowns during the proclamations of the god Epiphanes thrice gracious, in the splendid holy *liturgies*," *R. S.* 12. It is literally 'priest-hood-things,' and each of the three parts of the word is in the plural.

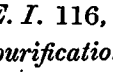
358. A LIBATION; "A *libation* to Ra," *B.* 57, 1. From  . The letters are O T N, followed by a rather peculiar determinative sign.

359. The same, being the sign without the word; "A *libation* to Pthah, by gift of King Rameses II.," *B.* 56, where it is repeatedly used.

360. The same, in the plural; "The appointed *libations* and things dedicated to the temple," *E. I.* 64, 2.

361. PURIFICATIONS; *E. I.* 66, 2. Horapollo says, in book i. 43, that 'purification' is represented by fire and water. Here we have water and flame.

362. PURIFIERS; mentioned with other priests, *E. I.* 4, 11.

363. Perhaps PURIFICATION; "Guardian of the great *purification*," *E. I.* 116, 23. The letters are T B E, and it may be  , *purification*. It is the subject spoken of in the previous lines of the inscription.

364. PRAYERS; "*Prayers* to Isis the mother-goddess," *E. I.* 94, 1. It is spelt S O, perhaps from , *a hymn*; but the figure is in the attitude of prayer. The O behind the figure is the plural termination.

365. The same; "*Prayers* to Anubis," and "*Prayers* to Osiris," *E. I.* 6.

366. The same; "The *prayers* of King Amunothph," *E. I.* 94, 1. From , *to pray*.

367. PRAISES; "*Praises* to Osiris," *E. I.* 8, written over a figure on his knees before the god. From , *to praise*.

368. The same; "Great *praise* to the queen, the deified wife deceased," *E. I.* 116, 12; also *E. I.* 27, 12.

369. The same; "*Praises* to the ruler of the gods, Amun-Ra, for the honour of the great chief of the priests," *E. I.* 103, 3. The letter R is prefixed to denote an action, as in Coptic.

370. ONE WHO PRAISES; over the figure of a man holding up both his hands, *E. I.* 32.

371. PRAISE; "*Praise* the deified lady," *E. I.* 23, B 1; *B.* 36; and *E. I.* 6.

372. The same; "His *praise* unto Ra," *E. I.* 61.

373. The same; *E. I.* 2.

374. The same, in the plural; *B.* 44, 13.

375. The same; "*Praise* in the assemblies," *E. I.* (second series) 41, 6.

376. The same; "*Praise* the Osiris-like immortal lady deceased," *E. I.* 23, B 1.

377. The same; "*Praise* the Osiris-like lady Oshirenes deceased, daughter of the priest of Mando," *E. I.* 69, B 7.

378. The same; *E. I.* 53, B 29, and *E. I.* 59, 1.

379. The same; "*Praise* the Osiris-like divine wife Onesvaphra, deceased; her mother was the divine wife the goddess Neith-Acoret, deceased," *E. I.* 59, 26.

380. Perhaps the same; *E. I.* 2, 1.

381. Perhaps the same; "Libations and thousands of other *praises*," *E. I.* 52, 42. Each of these letters is an H; in *E. I.* 34, 2, they are reversed.

382. WORSHIPPERS, written over six men bowing in reverence; *E. I.* 64. Perhaps from ϩⲱⲙ, *to obey*.

383. PRAYERS, or acts of worship; "These *prayers* to Ra, in Amenti," is the sentence above that last quoted, *E. I.* 64.

384. The same, beginning with a T instead of an H; over a figure holding up his hands in the act of prayer, *E. I.* 30.

385. A ROYAL or COSTLY GIFT; "A *costly gift* dedicated to Osiris ruler of Amenti, a gift of oil, oxen, and geese," *E. I.* 33, A 2. This is the usual beginning of the funereal tablets. ϭⲟ, *a reed*, is also ϭⲟ, *costly*; and ⲦⲀⲦ, *a mountain*, is ⲦⲎⲒ, *a gift*. A royal gift would simply mean a great gift, as a royal cubit, No. 1094, means a great cubit; and in Amos, vii. 1, of the two crops of grass, the first and largest was called the royal mowing.

386. The same; *E. I.* 34, A 1.

387. A COSTLY DEDICATED GIFT; *E. I.* 25, 1. The word *de-*

dicated, which follows the last two groups, is introduced into the middle of this. It is spelt ⲟⲧⲣ, from ⲱⲧϩ, *to consecrate.*

388. The same. The word 'dedicated' is here expressed by an ⲟ, as a contraction of ⲟⲧⲣ.

389. GIVER, in the feminine; "She is the valuable *giver* of valuable gifts of money," *E. I.* 117, 23.

390. A GIFT; over the figure of a man in the act of prayer, *H.* 62. The ⲣ is the Coptic prefix to denote an action.

391. The same; *H.* 62.

392. The same; "*A gift* of wine to Amun-Ra," written by the side of a kneeling figure of Rameses II., who is presenting an offering to the god; on the obelisk of Luxor, now at Paris, *E. I.* 42 and 43.

393. The same; "*A gift* to Nef," *H.* 62, Q f. In this we have an ⲥ, instead of the ⲧ in the former groups. This is probably the older form of the word, as in other cases the ⲧ sometimes usurps the place of the more ancient ⲥ. Compare No. 1253 and No. 1254, also No. 397 and No. 398. The same change took place in the Greek language, as is prettily enlarged upon in Lucian's pleadings of Σ *versus* Τ.

394. GIFTS; "*Gifts* to Osiris" are the first words of the inscription, *E. I.* 1, written under the figure of the deceased, who is presenting his offerings to the god.

395. The same; *E. I.* 35, A 6.

396. The same; *E. I.* 2, 2.

397. The same; *E. I.* 4, 2. Here the arm holds out the gift in its hand.

398. The same; *E. I.* 44, 2. Here the ⲧ is used instead of the ⲥ in the grammatical termination.

399. The same; *E. I.* 23, A 3.

400. The same; *E. I.* 86, 9.

401. The same; *E. I.* 5.

402. The same, the dish is the plural termination; "Thousands of *gifts,*" *E. I.* 56, B 16.

403. The same; *E. I.* 83, 13, and *E. I.* 19, 9. Here the hand does not hold its gift. This is the passive participle used for the noun.

404. The same; *E. I.* 21, 1.

405. Probably the same; *E. I.* 5.

406. By GIFT OF, the first character is the preposition; "A libation to Pthah-Sokar, *by gift of* Amunmai Rameses," *B.* 56. Every vertical line in this inscription is to be read in this way; and it explains the form of the Tablet of Abydos, *M. H.* ii. 9, which is also to be read vertically; "Unto King Amasis, *by gift of* Amunmai Rameses."

407. Probably GIFT-BEARING; *E. I.* 2. See *Light-bearing*, No. 1530, for another word of the same form.

408. GIVER; "Honour to Osiris lord of Amenti, *giver* of life to the deceased," *E. I.* 74, 10; also *E. I.* 75, 27.

409. Perhaps GIVING; *R. S.* 10, where the sense is rather obscure, but where the Greek has "Which days are the *givers* of many blessings to us all."

410. GAVE; "For this to him the immortal gods *gave* victory, health, and power," *R. S.* 5.

411. Probably GIFTS; *E. I.* 44, 7.

412. Probably the same; *E. I.* 12, 12, and *E. I.* 23, A 3.

413. OFFERINGS; "*Offerings* to.Ra," *E. I.* 66, 2. This may be from , *to offer*.

414. OXEN; mentioned among other religious offerings, *E. I.* 2, 2.

415. The same, the part for the whole, a common abbreviation, and often without the plural sign; "Thousands of *oxen*, thousands of geese," *E. I.* 56, B 14.

416. GEESE, with few exceptions, always mentioned among the offerings on the funereal tablets; *E. I.* 2, 2.

417. The same; *E. I.* 34, 1; the part for the whole.

418. The same, with the grammatical termination; *E. I.* 73, 6.

419. OXEN AND GEESE, the two nouns being united with one plural sign; *E. I.* 4, 2, and *E. I.* 17, 2.

420. The same, with a different form of the plural; *E. I.* 16.

421. The same, with both of these forms of the plural; "A gift dedicated to Osiris, lord of Lower Egypt, great god, lord of Upper Egypt, of oil, *oxen, geese*, and money, for the happiness of Ki the son of Sabacothph, a man deceased," *E. I.* 15.

422. VASES; "Oxen, geese, and consecrated *vases*," *H.* 70.

423. The same; forty-five of these vases are mentioned among the royal booty, *H.* 42, V f; also *H.* 41, X k.

424. HAUNCHES, but of what animal is not mentioned; *E. I.* 25, 6. The haunch is a common object among the offerings lying on the table in the pictorial part of the funereal tablets.

425. A HAUNCH; *E. I.* 83, 14.

426. Some kind of fruit mentioned among the offerings, and seen lying on the altar; *E. I.* 83, 14.

427. LEEKS, mentioned among the offerings; *E. I.* 34, 2. From ⲡⲏϭⲉ, *a leek*. It was held sacred, because it bore the same name as the goddess Pasht, the Diana of Egypt.

428. The same; *E. I.* 25, 5, and *E. I.* 72, 6.

429. Some kind of liquid in bottles; it begins with the word ⲡⲟⲩⲏϩ, *priestly*. Eight hundred and twenty-eight of these bottles are mentioned among the tribute, *H.* 42, U k.

430. The same, without mention of bottles; *E. I.* 25, 5.

431. The same; *E. I.* 21, 2.

432. The same; *E. I.* 35, A 12.

433. The same; *E. I.* 34, 2. In this and the last four groups the word seems the same, though spelt differently.

434. HOLY WATER; *E. I.* 39, 9. It is spelt ⲏ ⲕ, followed by a bottle for the determinative sign; from ϩⲓⲕ, *magical*. See No. 96, *Hecate*.

435. Some kind of offering; *E. I.* 39, 9.

436. The same as No. 434; *E. I.* 17, 2.

437. FRUIT OF THE PALM, mentioned among other offerings; *E. I.* 39, 9. The second character is a palm-branch.

438. DEDICATED; "A gift *dedicated* to Osiris," is the most common beginning of the inscriptions on the funereal tablets. This word is also the last half of the name of King Amun-othph, *dedicated to Amun*, which Eratosthenes translates by Ammonodotus, *given to Amun*. It is spelt ⲟⲧⲣ, from ⲱⲧϩ, *to consecrate*.

439. THINGS DEDICATED; among the offerings in *E. I.* 25, 5.

440. The same, but with another termination; *E. I.* 31, 3.

441. The same; among the offerings in *E. I.* 5. The word

is expressed by means of its first letter, which practice is most frequent in the less ornamental inscriptions, and in the Hieratic writing. So King Amunothph's name is often spelt Amuno.

442. The same; *E. I.* 52, 42. The noun is repeated three times, and the whole followed by a K, as a second plural termination.

443. The same; *E. I.* 12, 10.

444. The same; *E. I.* 52, 44, and *E. I.* 48, B 3. The word is here spelt O, TH, which irregularity explains how King Amunothph is by the Greeks sometimes called Amenophis and sometimes Amenothis.

445. DEDICATED; *E. I.* 38, 8, a slab of the reign of Sevechus, where the departures from the established rules of the language are so frequent as to make it a not very good authority.

446. A class of priests whose name is derived from the same word, and spelt OTHPHTO; *E. I.* 32, where three other classes of priests are mentioned, namely, the Soteno, the Nouto, and the Bochano. These Othphto were monks in the temple, called by the Greeks Χατοχοι.

447. SACRIFICES; among the offerings in *E. I.* 21, 2. The character seems meant for an altar.

448. Perhaps the same; *E. I.* 56, B 4 and 15.

449. TO MAKE FEAST; "And it shall be lawful for proper persons *to make feast*, and set up a similar shrine to god Epiphanes thrice gracious, according to these decrees," *R. S.* 13. This is an imitative character, representing the action of setting out food upon a table before the statue of a god.

450. CEREMONIES; "Clothe the statue for the *ceremonies* like to the gods of the country in the assemblies," *R. S.* 7.

451. MEAT-OFFERINGS; "Offerings of oil, oxen, geese, *&c.*, as *meat-offerings* for the honour of the deceased," *E. I.* 4, 2; also *E. I.* 35, A 7.

452. OFFERINGS; being the table, with food upon it, *E. I.* 35, B 2.

453. Some kind of offering which was presented in numbers; *E. I.* 56, B 15. It is the letter B, and may mean ⲟⲩⲁⲃ, *holy*. It may perhaps be a pot holding coals, with a flame rising out of it.

454. The same, with a double plural termination; *E. I.* 56, B 17.

455. AN OFFERING OF A RING; *H.* 9, where it is written by the side of the figure of King Nectanebo, presenting a ring of this kind to a god. From the size it would appear to be a necklace; but in our museums there are small china rings exactly of this shape, and in size suitable for ear-rings, with holes through the upper part, so that a straight pin could pass through the two holes and the ear.

456. An offering of some other kind, which is also presented by King Nectanebo to a god; *H.* 9. It is handed to the god upon a small tray.

457. MAKE LIBATIONS; "Also *make libations,* and perform sacrifices and other sacred rites in the assemblies," *R. S.* 11.

458. Probably men bearing vases; *H.* 41, P m.

459. WINE; spelt ERP, from the Coptic word ⲏⲣⲡ. It is followed by a bottle as the determinative sign, *E. I.* 39, 9, and many other funereal tablets.

460. The same, in the plural; *H.* 41, N o.

461. The same; *E. I.* 34, A 2. The word is followed by two leathern skins, instead of earthen bottles, as the determinative sign.

462. The same, not made from the grape, but from some other plant, which is here used as the determinative sign, perhaps the lotus; *E. I.* 34, A 2.

463. LOTUS-FLOWERS; "These *lotus-flowers* to Amun," is written in front of King Oimenepthah, who is on his knees presenting two bunches of flowers to Amun-Ra, *M. R.* 122.

464. WINE IN BOTTLES; six thousand four hundred and twenty-eight of these are mentioned in *H.* 41, T g. The word is followed, first by a bottle as the determinative sign, and then by the words '*in bottles.*'

465. MILK; among the offerings, *E. I.* 98, 2. From ⲉⲣⲱⲧⲉ,

466. The same; *E. I.* 39, 9; *E. I.* 34, A 1. [*milk.*

467. Some kind of liquid in bottles; if the insect be a bee, it may be honey; four hundred and seventy bottles of this are mentioned in *H.* 41, T e.

468. POMEGRANATE; "This *pomegranate* to his father Amun-Ra," *M. H.* ii. 7, 17. From ⲁϩ, *food*, followed by the fruit for a determinative sign.

469. The same; over the figure of a man carrying the fruit in his hand, *E. I.* 29.

470. The same; over another man carrying the same fruit in the same procession, *E. I.* 29.

471. The same; "A gift of *pomegranates*," is written in front of the figure of Philip Arridæus presenting the fruit to the god Chem, *B.* 31. This single letter is a poor substitute for the word and picture of No. 468.

472. A RADISH; over a man carrying the same, *E. I.* 29. From ⲛⲟⲩⲧⲉ, *a root*.

473. Probably OIL, mentioned on all occasions among the offerings on the funereal tablets; *E. I.* 34, A 1.

474. The same; "*Oil* from the olive," is written beside a servant carrying a jar in his hands, *S-E.* 1.

475. The same; over a servant carrying a jar in his hands, *S-E.* 1.

476. LOAVES; among the offerings, *E. I.* 25, 4.

477. Perhaps the same; *E. I.* 12, 10. It is spelt A K O, from ⲁⲓⲕ, *bread*.

478. SACRED LOAVES; *E. I.* 25, 5.

479. A REED; over a priest carrying a reed as an offering, *E. I.* 28. It is spelt R N P T E, but not met with in Coptic. Hence, however, ⲣⲁⲁⲁⲛⲧⲉ, *an archer*; and hence a branch is used as the hieroglyphic for ⲣⲟⲁⲁⲛⲉ, *a year*.

480. A STAFF; over a man carrying a staff in the procession, *E. I.* 28. Hence, perhaps, ⲥϥⲱⲧ, *an ell measure*.

481. The same; *E. I.* 28.

482. The same; over a third man carrying a staff in the same procession, *E. I.* 28. It is spelt SH, R, BOT, from ⲥⲁⲣϧⲱⲧ, *a stick*. The last character is a scraper for bathers, and pronounced BOT, from ϧⲱⲧⲉ, *to wipe*.

483, 484. Probably the same; *E. I.* 28. The first is in the plural, and has the club as the determinative sign. They are both spelt SARBOT.

485. PALM-BRANCHES; carried in the hands of priests in the procession, *E. I.* 28. It is spelt T R, from ϴⲱⲣⲓ, *a twig.*

486. The same; *E. I.* 28.

487. The same; *E. I.* 28. It is spelt AHRI; the figure of a man is only the final vowel.

488. The same; *E. I.* 28. As the first character is the syllable AN, it may mean ⲟⲩⲱⲙⲛⲓ, *a palm.*

489. PALM-BEARINGS; *E. I.* 30.

490. The same; *E. I.* 30. In this the word 'branch' is spelt THORTHOR, from ϴⲱⲣ. In the last we had the object itself.

491. OLIVE-TREE; "Oil from the *olive*," *S-E.* 1. It is spelt B S, and followed by a branch as the determinative sign. From ϐⲏⲕ, *green fruit.*

492. A HOUSE; "Amunmai Anemneb, king of battles, in the *house* of his father Amun," *M. R.* 62. Also A TEMPLE; "Priests in the *temple* of Thebes," *E. I.* 27, 12. It is more often used in composition.

493. The same, in the plural; "Aroëris, great king in the *temples*," *H.* 67, R o.

494. The same; "A priest in the *temples*," *E. I.* 24, B 1.

495. The same, with a double form of the plural, written by the side of a row of men and doors. The men are called "guardians of the *houses*," *E. I.* 65; also in *E. I.* 62.

496. A ROOFED HOUSE; *E. I.* 62. From ϫⲉⲛⲉⲡⲱⲣ, *a roof.*

497. TEMPLE OF AMUN; "Builder of the *temple of Amun*, like the temple of Ra," *E. I.* 42, 3. "Son of the priest in the *temple of Amun*," *E. I.* 52, 43. It is spelt Amun-ei, and may mean any temple as well as that of Amun in particular; as in the Enchorial language of Lower Egypt, Apid-ei, *the house of Apis*, meant other temples beside that of the sacred bull.

498. TEMPLES; the plural of the last, as the ostrich-feather has the force of Amun; "Which are set up in the *temples* of Egypt," *R. S.* 14.

499. TEMPLE; "Other gods of the *temple*," *E. I.* 1, 7.

500. The same; *E. I.* 1, 2.

501. The same; "Pahoë, high-priest deceased, in the *temple*," *E. I.* 26.

502. The same; *E. I.* 17, 5.

503. MI-AMUN-EI, or Memnonium, the house of one beloved by Amun; *E. I.* 24, A 2. But the first letter may be the preposition OF; and this group then means OF THE HOUSE OF AMUN.

504. PALACE, or house of the king, *E. I.* 80, 4. See *King*, No. 629.

505. HOUSE OF PTHAH, meaning the city of Memphis; *E. I.* 72, 4.

506. HOUSE; "A libation to the mother-goddess, ruler in the *house* of Pthah," *B.* 56. But it occurs chiefly in composition. The first letter is probably the feminine article T, and in this dialect the word must have been feminine, though in Coptic HI, *a house*, is masculine.

507. TEMPLE, or house for the gods; "Ruler of the *temple*," *E. I.* 41, 8. The star is the word 'god.' See No. 293.

508. The same; "Scribe in the *temple*," *E. I.* 83, 7. The letter M may mean Amun.

509. Some kind of TEMPLES; *R. S.* 4.

510. PALACE, or king's house; *R. S.* 2. But possibly this is only a mistake for the following.

511. The same; *H.* 41, L e.

512. The same, or perhaps TEMPLE; *E. I.* 58, 21, and *E. I.* 8.

513. TEMPLES; "A gift dedicated to Osiris ruler of Amenti, lord of Upper Egypt, in his *temples*, with various good libations," *E. I.* 17, 1.

514. The same; "Anubis, chief of Egypt, lord of Ethiopia, ruler of Amenti, lord of Thebes, in the *temples*," *E. I.* 25, 3. Here the word 'house' is omitted, and we have the character which describes the kind of house, in the plural.

515. The same, with another form of the plural; *E. I.* 13, 2. See No. 279 for this termination.

516. The same; "A priest in the *temples*, making libations to Chem-amun," *E. I.* 24, B 1.

517. A TEMPLE, literally a temple-house, in which respect it is the same as the Coptic word ⲉⲣⲫⲉⲓ; "Other similar fittings for the *temple*," *R. S.* 4.

518. TEMPLES; *R. S.* 4. The character for 'god' is placed within that for 'temple.'

519. The same; *E. I.* 31, 2.

520. TEMPLE; *E. I.* 27, 27.

521. The same; *E. I.* 27, 10. Here the character for 'god' is before the temple, not in it.

522. TEMPLES; *E. I.* 27, 12.

523. The same; "A priest in the *temples* of Memphis," *H.* 70.

524. The same; *E. I.* 4, 6. Compare the place of the three strokes, which mark the plural in this group and in No. 522.

525. The same; "Sacred to Pthah in the *temples*," *B.* 56.

526. The same; "Builder of the *temples*, lord of the world, Rameses II.," Flaminian Obelisk.

527. A SHRINE or small portable temple; "On the going out from the temple of the statue of Amun-Ra, in the procession of the boats, they shall also carry out the *shrine* and the statue of the god Epiphanes thrice blessed, with the others," *R. S.* 8.

528. TEMPLE, or shrine-house; "Defender of Egypt, lord of Ombos, dedicated in the *temple*," *H.* 65, D v.

529. The same; *H.* 7, R u.

530. The same; "Set up a tablet in the *temple*, carved with letters sacred," *R. S.* 14. In this and the last the club is probably the word ⲟⲩⲁϩ, *holy*.

531. The same; "On the going out from the *temple* of the statue of Amun-Ra," *R. S.* 8. Here a vase, with water flowing from it, meaning a libation to the gods, describes the kind of house meant.

532. The same; *E. I.* 57, 31, and *E. I.* 58, 28. This, like the last, is literally a libation-house.

533. The same; *E. I.* 105, 16. Here the temple is within a walled court.

534. TEMPLE OF PTHAH, meaning, perhaps, simply a temple in Lower Egypt; *E. I.* 38, 6, and *H.* 80, X l.

535. The same; "Imo deceased, son of the priest in the *temple of Pthah*," *E. I.* 27, 11.

536. The same, or rather temple in the city of Pthah, meaning Memphis; "A libation to Pthah, ruler of *Memphis*," *B.* 56.

537. Temple of Ra; "He built the Amun-ei like the *temple of Ra*," *E. I.* 42, 3. Also Thebes; "The Egyptians of *Thebes*," *E. I.* 11, 12. See No. 779. This is perhaps the group translated by Hermapion, on the Obelisk (page 20), 'city of the sun,' by which he meant Thebes rather than Heliopolis.

538. Temple of Aroeris; it is mentioned on the sarcophagus of the queen of Amasis, as being in the city of Tanis; *E. I.* 58, 26. See *Aroëris*, No. 128–131.

539. Temples of Horus, meaning temples in general; "Osiris lord of the *temples* of Thebes," *E. I.* 58, 46.

540. Temple; "A scribe in the holy *temple*," *E. I.* 8. Here, perhaps, the couch is used instead of the throne in No. 523. See also *Osiris*, No. 108.

541. The same; *E. I.* 8, where it is interchanged with the last.

542. The same; "Also during the splendid procession by boat to the *temple* of Memphis," *R. S.* 9.

543. Palace; "Priests and sculptors belonging to the *palace*," *E. I.* 4, 11. The vase, which fixes the kind of house meant, is used as a title for King Ptolemy, in line 5 of the same tablet. Compare No. 694 and No. 695.

544. The same; *E. I.* 27, 13.

545. The same; "The statue of Osiris, ruler of the *palace*," *H.* 67, R f. This differs from the last in being *house of the kings*, instead of *house of the king*.

546. The same; *E. I.* 107, 22. The crown marks the kind of

547. Probably the same; *E. I.* 107, 27. [house.

548. The same; "King Amunothph III., beloved by Amun-Ra, ruler of the *palace*," *E. I.* 24, A 2. Here the name of the king is placed within the house.

549. The Memnonium, or palace of Mi-Amun Rameses; "Amun-Ra, king of the gods, guardian of the *Memnonium*," *B.* 58, an inscription on the temple of Thebes, called by the Greeks the Memnonium, which was built by Rameses II.

550. The same; "Honour to Amun-Ra-Chem, lord of the temple, guardian of the *Memnonium*, from his son Amunmai Rameses II.," *B.* 46.

551. A GROVE, or walled court, which is represented in the picture by a wall and a row of trees; "The gods and goddesses of the Egyptian *groves*," *E. I.* 61. It is spelt SB, KT, perhaps from COϩT, *a wall*, and ϫWIT, *an olive tree*.

552. The same; *E. I.* 61. Here the determinative sign is the wall with its row of trees.

553. The same, in the plural, without the letters that spell the word; *E. I.* 61.

554. COLUMNS, with capitals copied from the bud of the papyrus; "*Columns* in the temples dedicated to the gods," *E. I.* (second series) 53, 1.

555. The same, with capitals copied from a bunch of fullblown papyrus flowers; *E. I.* (second series) 53, 1. The letters are S M, for CϩϩϩⲘ, *a bunch*.

556. TEMPLE SERVICES; *R. S.* 3, where the stone is too broken to fix the meaning of the word for certain.

557. The same; "And at the *temple services* and rites they shall clothe the statue for the ceremonies," *R. S.* 7.

558. Probably the same; *E. I.* 1, 2.

559. Probably the same; *E. I.* 30.

560. The same; *R. S.* 13. See the word *Temple*, No. 508, which begins with the same character.

561. OFFERINGS, or PURIFICATIONS, followed by a pot of fire and a jar of water, as the determinative sign; "*Offerings* to Aroëris, from the king the lord of the world, Rameses II.," *B.* 57.

562. The same; "*Offerings* to Pthah, king of Memphis, from King Rameses II.," *B.* 56.

563. RITES; "Holy *rites*, and make libations and perform sacrifices," *R. S.* 11.

564. The same; "Other *rites* in the assemblies," *R. S.* 11.

565. The same; "Holy *rites* in the temples," *R. S.* 11.

566. The same; *R. S.* 7.

567. The same; "Consecrated *rites*," *E. I.* 58, 44; also *E. I.* [23, A 2.

568. The same; *R. S.* 13.

569. The same; "Regulating the splendid *rites*," *R. S.* 3.

570. Probably HOLY, it seems to be the root from which No. 566 is formed; *R. S.* 12. Perhaps from ϵIW, *to purify*.

571. HOLY-DAYS; "The *holy-days*, the seventeen last days of the month," *R. S.* 11. It is composed of the word *holy*, No. 571, and of the word *day*, No. 1005.

572. STATUE; "Clothe the *statue* for the ceremonies like the gods of the country," *R. S.* 7. Also HONOURS, connected with the statue; "Perform sacrifices and other *honours* in the assemblies," *R. S.* 11. It is spelt T O T, from ⲧⲟⲧⲱⲧ, *an image*.

573. RELIGIOUS HONOURS, being the same as the last with the addition of the noun's termination; "In addition to the *religious honours* also set up a statue to King Ptolemy," *R. S.* 6.

574. The same; *R. S.* 12.

575. The same; "And his *religious honours* in the temples," *E. I.* 72, 8. From ⲉⲓⲱ, *to purify*.

576. STATUE; "*Statue* of the deceased Osiris-like king Amyrtæus, deceased," *E. I.* 29.

577. The same, in the plural; *E. I.* 70, H 2.

578. The same, in a shorter form; *E. I.* 70, F 5.

579. An adjective of praise to the deceased; it is spelt T O, perhaps HONOURED, from ⲧⲁⲓⲟ, *to honour*; "Good, *honoured*, eternal," *E. I.* 13, 3.

580. The same; "Belonging to the *honoured* priests," *E. I.* 13, 3.

581. The same; "Holy, illustrious, *honoured*, holy," *E. I.* 12, 15.

582. SACRIFICES; "Also make libations, and perform *sacrifices* and other similar honours," *R. S.* 11.

583. The same; "Perform *sacrifices* and other honours," *R. S.* 12.

584, 585. The same; *R. S.* 3.

586. The same; "Thousands of things dedicated, thousands of *sacrifices*, thousands of other good libations," *E. I.* 52, 42.

587. The same; *E. I.* 48, B 3.

588. The same; *E. I.* 12, 10, and *E. I.* 19, 9.

589. SACRIFICIAL; "*Sacrificial* geese," *E. I.* 51. "*Sacrificial* loaves," *E. I.* 25, 5.

590. This is the first word of numerous inscriptions addressed to the gods, and is always followed by the preposition *to*. We

may translate it HONOUR, or, as an adjective, SACRED; "*Sacred* to Amothph the son of Pthah," *M. H.* i. 30.

591. The same, in the plural; "*Honours* to Pthah," *M. H.* i. 5.

592. The same; "*Honours* to Sabac-Ra," *M. H.* i. 35.

593. A SACRED GIFT; "A *sacred gift* of life and power to the lord of the world Thothmes," *H.* 80.

594. FOR EVER; "A kingdom remaining to himself and his children *for ever*," *R. S.* 5. This is perhaps the word ϩⲧⲏⲛ, *death*.

595. LIVING FOR EVER; "King Ptolemy *living for ever*, beloved by Pthah, god Epiphanes thrice blessed," *R. S.* 6, 12 and 14.

596. ETERNAL, usually spoken of a man already dead; "Ameno, a man deceased, *eternal*," *E. I.* 39, 10.

597. The same; "The gods Soteres, *eternal*," meaning the deceased Ptolemy Soter and his wife, *R. S.* 6.

598. The same; "The son of the sun, lord of battles, Nectanebo, gifted with life for ever by the *immortal* gods," *H.* 8, I p.

599. The same; "A man deceased, *eternal*," *E. I.* 1, 1.

600. The same, in the feminine; "The royal wife, grand, beloved, *eternal*," *E. I.* c 2.

601. The same, in the feminine; *E. I.* 57, 16.

602. KING, meaning of Upper Egypt, to which this form of crown belonged; "The good *king*, lord of battles, Amunothph III.," *H.* 13, 1. Also QUEEN; "Neith the *queen*, the great mother-goddess," *E. I.* 16. This is the high crown with the ball upon the top, described by Diodorus Siculus, as worn by the priests of Ethiopia. It is also the mitre of the Jewish priests, described in Exodus, xxviii. 39.

603. The same, meaning king of Lower Egypt, to which this form of crown belonged; "The good *king*, son of the sun, Ptolemy living for ever," *H.* 64, Q q. Also QUEEN; "Neith the *queen*, the lady of Sais," *E. I.* 16. Also the letter N, the Coptic preposition ⲛ̀, and as such FOR, TO, OF, BELONGING TO; "He received the country *of* the kingdom from his father," *R. S.* 10. "Also set up a statue *to* King Ptolemy," *R. S.* 6. This is the

crown of the Jewish priest which was worn over the mitre, Exodus, xxix. 6.

604. The double crown, formed by the union of the former two. It is found on the monuments as early as the reign of Amunothph III.; *H.* 13. It was called the PSHENT; *R. S.* 9. This name is from ϭⲉⲛⲧ, *to govern,* with the article prefixed.

605. QUEEN, having the feminine termination; *M. H.* i. 16.

606. KING of Upper Egypt; *E. I.* 8. Also QUEEN; over the figure of a goddess, *E. I.* 28. This group is interchangeable with No. 644.

607. KING of Lower Egypt, and also QUEEN; in the inscriptions just quoted. This group is interchangeable with No. 663, and they both have the same sound, NOUT.

608. KING of Upper Egypt; *E. I.* 36, 11. The second character is the word 'lord.'

609. KING of Lower Egypt; *E. I.* 36, 11.

610. KING OF UPPER AND LOWER EGYPT; "The son of the sun, *king of Upper and Lower Egypt,* Ptolemy living for ever, beloved by Pthah and Isis," *E. I.* 4, 5. In these later inscriptions the titles are less simple and more ornamental.

611. KING of Upper Egypt; *E. I.* 36, 17 and 21.

612. KING of Lower Egypt; *E. I.* 36, 17 and 21.

613. KING of Upper and Lower Egypt; *E. I.* 36, 11. Each of these three sitting figures follows the title as the determinative sign, and they are well distinguished by their crowns. Also HORUS, who is known by the double crown; "Defender of the kingdoms like *Horus,*" *E. I.* 42, 4.

614. QUEEN of Upper and Lower Egypt; "The *queen* Berenice," *H.* 77, Q o.

615. KING OF UPPER EGYPT; *E. I.* 4, 6. The latter half of this is perhaps from ϩⲏⲙ, or ⲉϩⲟⲩⲙ, *near,* meaning *upper.*

616. KING OF LOWER EGYPT; *E. I.* 4, 6. The latter letters are perhaps from ⲟⲩⲣⲟⲩ, *distant,* or ⲟⲩⲉⲛⲧ, *lower.*

617. KING of Upper Egypt; "*King,* lord, chief of the priests," *E. I.* 84, 6. This is the same as No. 615.

618. UPPER AND LOWER EGYPT; *R. S.* 10. Each character for land or city is distinguished by its peculiar crown.

619. The same; *E. I.* 4, 6.

620. LORD; "Chief of the scribes deceased, son of the *lord* the priest Iohmes deceased," *E. I.* 77, 5. This is perhaps ⲛⲏⲃ, *lord.*

621. Probably CORONATIONS; "The processions and *coronations,* with the boat of Ra, on the last year in the month of Chœac, of the illustrious reign of King Ptolemy," *E. I.* 4, 5.

622. WEAR CROWNS; "The priests of the temples of Egypt shall *wear crowns* during the proclamations," *R. S.* 12. This character also forms part of the words *gold,* and *silver,* and *kingdom.*

623. KINGDOM, or rather king-ship; "With the other blessings of a *kingdom* remaining to himself and his children for ever," *R. S.* 5. The first character is the sign of abstraction; the last three are the word 'grand.'

624. The same; "Also on Paophi the seventeenth day he received the country of the *kingdom* from his father," *R. S.* 10.

625. The same; "King of the gods, defender of the *kingdom,*" Denon, 118.

626. KINGDOMS; "Defender of the great *kingdoms,* like Horus," *E. I.* 42, 4; also *B.* 45.

627. THE KING; "On Paophi the seventeenth day *the king* received the country of the kingdom from his father," *R. S.* 10.

628. UPON THE INVESTITURE; "Which he wore *upon the investiture* in the temple with the country of the kingdom," *R. S.* 9. The first character is the preposition 'on.' The ceremony here spoken of was that upon the occasion of Ptolemy Epiphanes ceasing to be a minor, in the eighth year of his reign, when he took upon himself the government of Egypt.

629. KING, from the Coptic ⲟⲩⲣⲟ, and with the article prefixed, it becomes the well-known title Pharaoh. It was not used by the native sovereigns only, but also by the Ptolemies and Roman emperors; *H.* 65, and elsewhere. The crown on the bird's head, and the asp hanging from the sun, are mere ornaments. This group is translated Apollo, meaning Horus, on the obelisk of Hermapion (see page 20).

630. The same, with the article; *B.* 51. But in the last line

of Hermapion's obelisk the first character in this group is treated, not as the article, but as *heavenly*. See No. 41..

631. QUEEN, a title of Cleopatra Philometor; *H.* 45.

632. KING; *E. I.* 37, A 1, and *B.* 52.

633. KING OF PHŒNICIA, being on the reverse of some coins struck by the Ptolemies at Tyre and Sidon. The Greek artist has put the thunderbolt in place of the sun. The palm-branch, called a *phœnix*, marks the country.

634. KING AND QUEEN, on the reverse of the Egyptian coins when Cleopatra Cocce was reigning jointly with her son. The two eagles show that there were two sovereigns.

635. MONARCH, or sole ruler; "The *monarch* the illustrious king of Upper and Lower Egypt," *R. S.* 10. The vulture may mean 'sole,' from , *alone*; the basilisk is the word 'king.' See No. 286. This or the following is probably the group translated by Hermapion 'lord of the diadem,' as the asp was the ornament of the royal diadem.

636. QUEEN; a title of Queen Nitocris, *B.* 50, 3.

637. SON OF THE SUN, a title which usually precedes a king's second name; *E. I.* 42. In the Greek beginning of the Rosetta Stone the king is called "*Son of the sun*, Ptolemy immortal, beloved by Pthah." It is the word 'Zerah,' the name of an Ethiopian king mentioned in 2 Chron. xiv.

638. The same; "*Son of the sun*, king of Upper and Lower Egypt, Ptolemy immortal, beloved by Pthah and Isis," *E. I.* 4, 5. Here the egg is used for 'son,' instead of the goose in the last group.

639. DAUGHTER OF THE SUN; a title of Queen Ames-Athori, wife of Amunothph I., *M. R.* 29; and of Queen Nitocris, on her great obelisk, *B.* 48. It may have been read Tesera; and was perhaps the name Acherres, which Manetho gives to two queens in his list of Theban sovereigns.

640. The same; "*Daughter of the sun*, mistress of the world, Cleopatra, the goddess Philometor," *H.* 45.

641. SON OF HORUS; "The king the brave *son of Horus*," *B.* 52. This seems to be the sentence quoted on the north side of Hermapion's obelisk (p. 22), and there read as 'son of Heron.'

642. KING, a title usually placed before the first of a king's two names; *E. I.* 42. "A statue to *King* Ptolemy," *R. S.* 14. It is not a single word, but the union of two titles, each denoting an order of priests, one chiefly used in Upper Egypt and the other in Lower. It is sometimes followed by two determinative signs; *E. I.* 36, 21. It was probably pronounced SOT-NOUT.

643. The same double title. It is used before every name in the middle row of kings in the Tablet of Abydos; *M. H.* ii. 9.

644. The same, meaning king of Upper Egypt; *E. I.* 36, 17, where it is followed by the name of that country. Also ROYAL; "The priest of Amun, the *royal* son of Tacelmothe deceased," *E. I.* 35, A 16. It may be pronounced SOT, and is perhaps the word meant by Sethos, which Manetho gives as a name of Rameses, at the head of his nineteenth dynasty.

645. The plural of the same; *E. I.* 31 (second part).

646. The same; over the figures of these priests, who all wear the crown of Upper Egypt, *E. I.* 31. It is spelt SOTENO, from ⲥⲟⲩⲧⲉⲛⲓ, *to govern.*

647. The same; *E. I.* 31 (first part).

648. KING; "Apis-Osiris ruler of Amenti, *king* of the gods," *E. I.* 4, 1. Also ROYAL; "His mother the *royal* daughter," *E. I.* 35, A 15. This is the word 'Sethon,' which Herodotus gives as a name to a priest of Memphis.

649. The same; "Offerings to Aroëris, from the *king*, lord of the world, Rameses II.," *B.* 57.

650. ROYAL; "The *royal* scribe Mandoo," *E. I.* 83, 12.

651. The same, a contraction of the last; *E. I.* 83, 13.

652. Some kind of priestess; "His mother a *priestess* of the great Ra," *E. I.* 39, 3. Also distinctive of Upper Egypt; and in this sense opposed to the lotus flower of Lower Egypt, *E. I.* 39, 6.

653. The same; *E. I.* 26, where each of the deceased person's female ancestors was of this priestly rank.

654. ROYAL, OR SPLENDID; "In manner *splendid*," *R. S.* 5; where however the Greek translation has "In the accustomed manner." Coptic adjectives are often of this double form. It may be ⲥⲟⲗⲥⲉⲗ, *splendid*, from ⲥⲟⲗ, *a reed*; or perhaps ϭⲓⲥⲓ, *excellent*, from ϭⲉ, *a plant.*

655. KING, being a contraction of the longer word SOTEN, No. 648; "The Osiris-like *king* Amyrtæus deceased," *E. I.* 28.

656. The same; "Praise to the *royal* Osiris-like divine wife," *E. I.* 116, 9. As this does not look like a contraction, it may perhaps be ϣω, *great*.

657. Possibly the same; "The son of the sun, Osirtesen, beloved by the *lord* of Tanis," *B.* 28. As the goose is ϭϵ, the three geese may have the force of S O. Also used in the plural; "The gods, *rulers* of heaven," *E. I.* 57, 14.

658. An adjective, possibly ILLUSTRIOUS; "A priest for ever for the *illustrious* gods of Egypt," *E. I.* 31 (second part). This twig with two leaves seems distinguished from the twig with four leaves, though sometimes interchanged with it. It may have the force of O U; and this word may be ⲟⲩⲱⲓⲛ, *light*.

659. The same; "The learned *illustrious* son beloved by the priests, Mandothph," *E. I.* 13, 6.

660. The same; *E. I.* 32 (third part).

661. The same, in feminine; "The *illustrious* daughter of Ra," *M. H.* i. 9.

662. The same; *M. H.* i. 33.

663. KING of Lower Egypt; *E. I.* 36, 17, where the meaning is limited by the name of the country that follows. Ammianus Marcellinus (lib. xvii.) says that a bee meant a *king*. It is probably spelt N O U T.

664. The same, in the plural; *E. I.* 32 (second part), where it is one of the four orders of priests, of which No. 646 was the [first.

665. The same; *E. I.* 32.

666. One of this order of priests; *E. I.* 44, 2.

667. SERVANT, a title belonging to another of the four orders of priests; "Son of the sun, lord of battles, *servant* in the temple," *E. I.* 28 (second part). It is the word ϩⲱⲕ, *a servant*. The bird is the Numidian demoiselle. The name of King Bocchoris means 'servant of Ra.'

668. The same; *E. I.* 106, 17.

669. The same, in the plural; *E. I.* 32 (second part).

670. The same; *E. I.* 32. It is spelt BOCHONO.

671. A priestess of the same order; "A *priestess* in Thebes,"

E. I. 59, 2. The feminine article is here inserted before the last letter.

672. The same; "*Servant* of the slaves," *E. I.* 57, 42. "*Priestess* of the gods," *E. I.* 57, 12. In these five groups the ball is not RA or R, but CH[9] in the Alphabet.

673. KING, but seldom used in relation to a country governed; "A gift to Osiris, ruler of Amenti, righteous good *king* for ever," *E. I.* 2, 1.

674. The same; "Apis-Osiris, ruler of Amenti, *king* of the gods, blessed king for ever," *E. I.* 4, 1.

675. QUEEN; "The son of the sun Ptolemy immortal, beloved by Pthah, and his sister his wife the *queen* Cleopatra, gods Philometores," *H.* 64, V.

676. The same; "In the reign of the *queen,* mistress of the land, Cleopatra," *E. I.* 4, 12.

677. KINGS; *E. I.* 31 (first part).

678. KING OF KINGS, a title of Osiris; *E. I.* 1, 2.

679. The same, a title of Rameses II.; *E. I.* 42, 1.

680. MELEK, or Satrap, from the Hebrew מלך, the governor of a province, a title used even before the time of Abraham; "*Melek* in the reign of Amunmai Thor I. deceased," *E. I.* 83, 5.

681. The same, followed by the determinative sign. In the thirtieth year of Darius we meet with "the *melek* of Upper and Lower Egypt, Nephra, son of the *melek* of Upper and Lower Egypt, Amasis," *B.* 3. The owl on the very earliest of the Egyptian coins seems meant for this word 'satrap,' as the eagle, No. 633, on the coins of the Ptolemies, means the word 'king.' Those seem to be the coins of the satrap Aryandes.

682. LORD, as in many of the following groups. It has the sound of NEB, and thus is the first syllable of the name of the goddess Nephthys, No. 153. From NEB, the name of this vessel, we have the Coptic word ⲛⲉϩϣ, *to float*; and hence it represents the word ⲛⲏϣ, *lord.* Also FULL; "For the blessing of Ki born of Crocodilothph, a man deceased, *full* of blessings," *E. I.* 15, 4. In this sense it may be the word ϭⲱⲧ, *a dish,* and thus be used for ϭⲱⲧⲉ, *full.* As a plural termination, No. 442, it may represent ⲛⲓϣⲉⲛ, *all,* or the plural article ⲛⲓ.

683. LORD; "Ruler of Amenti, *lord* of Upper Egypt," *E. I.* 19, 9; also *E. I.* 25, 3.

684. The same, in the feminine; "Honour to Nephthys, *lady* of heaven, mistress of the earth," *M. H.* i. 16.

685. LADY OF THE HOUSE, a title common to all women of rank; *E. I.* 52, 2 and 47. It is the Coptic word ⲛⲉϧⲏⲓ, *lord of the house,* though in hieroglyphics it is always a feminine title.

686. The same, with the feminine article; "His wife the *lady of the house,*" *E. I.* 39, 2.

687. LORD OF LOWER EGYPT, following the name of a god wearing the crown of the lower country; *H.* 13, U v. The flower is the lotus of Lower Egypt.

688. LORD OF UPPER EGYPT; opposed to the former, *H.* 13, N v. The flower is the lily of the upper country.

689. LORD OF WRITING, a title of Thoth the inventor and god of letters; *M. H.* i. 26.

690. LORD OF THE WATERS, a title of Nef or Kneph, as he was worshipped at Elephantine, one of the towns in which the Nile's rise was measured by a nilometer; *H.* 57.

691. Probably LORDS OF BATTLES, meaning conquerors; "*Conquerors* of the eternal serpent," *E. I.* 64.

692. LORD OF BATTLES; "Lord of the world, *lord of battles,* Rameses II.," *M. R.* 64, and *H.* 87, B. The second character is the sword which the king there holds in his hand.

693. A title which we may also translate LORD; "*Lord* of Ethiopia" is one of the titles of the winged sun at the head of the tablet, *E. I.* 73. The character may represent ⲗⲉⲥ, *a tongue,* and thus mean ⲗⲉϫⲉ, *powerful.*

694. Nearly the same; "Anubis *lord* of Egypt," *E. I.* 4, 4.

695. Nearly the same, a title of King Ptolemy; *E. I.* 4, 5.

696. The same, in the feminine; "Isis *queen* of Egypt," *E. I.* 72, 9.

697. Nearly the same; "Honour to the deified *lord* Hapimen," *E. I.* 45, 13. It is probably the word ϫⲟⲉⲓⲥ, *lord.*

698. A title which we may translate RULER; "Osiris, *ruler* of Amenti," *E. I.* 14, 2. As the vase is N E B, the three vases

become NEBO, the name of the Babylonian god, and part of the name of several Babylonian kings.

699. The same; *E. I.* 2, and *E. I.* 37, c 2.

700. The same; "For the honour of Osiris, *ruler* of the priests," *E. I.* 2. The two feathers give to this group the same termination in sound as the last.

701. The same; "Osiris, *ruler* of the temples," *H.* 67, S f.

702. RULER OF THE COUNTRIES; *H.* 42, L r. Each of the last three letters is a K, and they mean ⲕⲁϩⲓ, *the earth.*

703. A title of Anubis; *E. I.* 14. The last character perhaps denotes some part of Egypt.

704. LORD OF THE WORLD, so translated by Hermapion, on the obelisk (page 21). It usually stands before a king's first name, *E. I.* 15, and *E. I.* 22. The stroke is a T, hence the two strokes make ΘΟ, *the world.* Or it may mean LORD OF THE TWO COUNTRIES of Upper and Lower Egypt.

705. The same, a title of Cleopatra; *E. I.* 4, 12. The scarabæus has the force of T H O or H O.

706. The same, but in a bilinguar translation it is translated QUEEN; "The son of the sun Ptolemy immortal, beloved by Pthah, and his sister his wife the *queen* Cleopatra, gods," *H.* 64, V.

707. The same; "A royal gift dedicated to Athor the *queen*," *E. I.* 35, B 1.

708. MOST GRACIOUS, so translated on the Rosetta Stone, where it is a title of Ptolemy Epiphanes. It perhaps means 'full of good,' or 'lord thrice good.'

709. BENEFICENT, or Euergetes, the title of one of the Ptolemies; "The son of the sun Ptolemy, and Queen Cleopatra, gods *Euergetæ*," *H.* 64, Q. It is literally 'full of gifts.'

710. The same, a title of Serapis; *M. H.* i. 29.

711. LORD OF HEAVEN; "Rameses II., beloved by Horus-Ra, the great god, the *lord of heaven*," *E. I.* 15. See *Heaven*, No. 41.

712. The same; "Isis the great mother-goddess, like Ra, the *queen of heaven*," *E. I.* 4, 1. Before the last character is the article ⲡⲉϑ, *the.*

713. Lords of the country; Osiris, Pthah-Sokar, and Anubis are so called, *E. I.* 2, 1.

714. Queen of the two countries, meaning Upper and Lower Egypt; the title of a goddess, *M. H.* i. 39.

715. Goddess of the two countries; a title of Neith, *E. I.* 16.

716. Lord of the countries of the world; a title of Amun-Ra, *H.* 43, A q. The three middle characters are each K, and represent the word K&Ⲏ, *land.*

717. The same; "A gift to Amun, *lord of the countries of the world,* Osiris king for ever, and Anubis, ruler of the temples of Egypt," *E. I.* 56, B 3.

718. Lord of the country; *H.* 67, K s. The latter character means 'the fields.'

719. Lord of Lower Egypt; "Osiris, ruler of Amenti, lord of Upper Egypt and *lord of Lower Egypt,*" *E. I.* 39, 6.

720. Lord of Upper Egypt, or of Thebes, in the sentence last quoted.

721. Lady of Sais, a title of Neith; *E. I.* 16, and *E. I.* 33; inscriptions made in the reigns of Hophra and Amasis, when that goddess was in highest honour.

722. Lord of some part of Egypt; a title of Horus, *M. H.* i. 34.

723. Lord of Ethiopia; *E. I.* 35, B 5. See *Ethiopia,* No. 894.

724. The same; a title of the winged sun, *E. I.* 3, and *E. I.* 4.

725. Lord of Ombos, from the temple in that city; *H.* 65, V.

726. Probably lord of Esne; *E. I.* 10, 7. The upright character in other places, Nos. 1838 and 1839, stands for ϹⲰⲚ, *brother,* and therefore these three characters represent ϹⲚⲎϒ, *brothers,* and in this group the city ϹⲚⲎ, or *Esne.*

727. The same; *E. I.* 4, 4, where it is a title of Knef.

728. A title of Horus, meaning lord of some city; *M. H.* i. 31.

729. Probably lord of Egypt, the country overshadowed by the winged sun; a title of Pthah, *H.* 70, U v; and of Horus, *H.* 72, K y.

730. Lord of Mendes, a title of the god Mando; *M. H.* i.

33. The dog-headed sceptre may have the force of A; the ostrich feather on the top of it, of MEN; which, with the D or T following, becomes AMENDE, or Mendes. The square character is the determinative sign for the fields of Lower Egypt (see No. 770), and it thus distinguishes Mendes from Hermonthis, where the same god was worshipped.

731. The same; "In the fifteenth year, on the twenty-fifth day of Mesore, in the reign of the priest the *lord of Mendes*," *H.* 43, Q f. The king meant is Tacelothe of Bubastis.

732. LORD OF THEBES; *E. I.* 21, 1. It perhaps contains the word ⲣⲁⲕⲓ, *city*.

733. The same; *E. I.* 9, 12. Instead of the word 'lord,' we have the prefix ⲛⲁ, *belonging to*.

734. A title before the first name of Amunothph II.; *H.* 13, where it is used for No. 704, ⲛⲉⲣ ⲑⲟ, *lord of the world*. Thus ⲫⲁⲧ, *a leg*, represents in sound ⲫⲁ ⲑⲟ, *the world*.

735. A title given to Amunothph III.; *E. I.* 24, A 1, meaning lord of some blessings.

736. A title given to Psammetichus; *H.* 7, S p. It is the same as the last; the sceptre is symbolical for power, and is used for 'lord.' Or these characters may mean power and blessings rather than a title.

737. KING OF HEAVEN; "Horus, *king of heaven*," *M. H.* i. 31. It is the same as No. 712.

738. KING OF THE WORLD, a title of Ptolemy Cæsar; *M. R.* 23. It is the same as No. 705.

739. COUNTRY, or sometimes CITY. When used as a letter it is a K, and it stands for ⲕⲁϫⲓ, *land*.

740. The same in the dual, always meaning Upper and Lower Egypt; "The gods of the TWO COUNTRIES," *E. I.* 35, A 13; also *E. I.* 16.

741. The same, in the plural; *E. I.* 38, 8, where it means the cities of Upper Egypt, as distinguished from No. 767, the fields of Lower Egypt. See No. 769.

742. UPPER EGYPT; *E. I.* 36, 17. The twig is distinctive of the upper part of the country. See No. 642.

743. Lower Egypt, opposed to the last in the same quotation.

744. UPPER AND LOWER EGYPT; *H.* 13, G v. One plant is probably a lily, and the other a lotus. By a mistake of the artist they are here drawn alike.

745. The same; "In the temples belonging to *Upper and Lower Egypt*," *E. I.* 72, 10.

746. THE EARTH; "Guardian of the temples in Amenti and on *earth*," *E. I.* 117, 10. Probably also COUNTRY, like No. 739; "The gods lords of the *country*," *E. I.* 2; and in *R. S.* 14.

747. The determinative sign for COUNTRY, used chiefly in the case of foreign lands out of Egypt.

748. The same, in the plural; *B.* 33.

749. The same, often following the name of a foreign country. The bent finger is a T; the whole is the word ⊖O, *land*. See No. 909.

750. The same; "The people of the *land* of the Sharemo," *B.* 43, 20.

751. The same, in the plural; *B.* 43, 12.

752. The same; "Guardian of the *land*," *E. I.* 22, 9. This is also ⊖O, the *land*.

753. The same, in the dual; "The royal daughter of the lord of the two *countries*, Psammeticus deceased," *E. I.* 58, 2.

754. The same, in the plural; "King of the *countries* of Amenti," *E. I.* 57, 10. This clearly proves that the former group was the dual, though in some other cases the two strokes are in the singular, as in the following.

755. UPPER EGYPT, being known by the peculiar reed; "Anubis of *Upper Egypt*," *M. H.* i. 18.

756. The same; "Isis the great mother-goddess, Anubis of *Upper Egypt*, and Anubis of Lower Egypt," *E. I.* 39, 6.

757. LOWER EGYPT, known by the lotus, in the sentence last quoted.

758. ETHIOPIA; it is spelt Sabac-Tho, or the land of the god Sabac, *E. I.* 37, 1, an inscription in honour of Sevechus, king of that country.

759. UPPER AND LOWER EGYPT; "It has pleased the priests belonging to *Upper and Lower Egypt*," are the first words of the enactment of the decree on the Rosetta Stone, line 5.

760. The same; *E. I.* 36, 13, and *E. I.* 37, c 2.

761. UPPER EGYPT, distinguished as before, and also by the peculiar crown; "Priest of *Upper Egypt* and of Lower Egypt," *E. I.* 79, 6.

762. LOWER EGYPT, in the sentence last quoted.

763. COUNTRY; "An offering of the *country* to his father," *H.* 88, where King Amyrtæus is presenting this character to the god Thoth.

764. The same, in the plural; "Like the heavens, the everlasting lord of the *countries* of the conquered people," *B.* 34.

765. COUNTRY; "Received the *country* of the kingdom from his father," meaning the territory annexed to the crown, *R. S.* 10.

766. The same; "On his investiture in the temple with the *country* of the kingdom," *R. S.* 9.

767. The same, in the plural; "Clothe the statue for the ceremonies like to the gods of the *country*," *R. S.* 7. In *E. I.* 38, 8, these characters mean the fields of Lower Egypt as distinguished from Upper Egypt.

768. Perhaps COUNTRY; "From the new moon of Thoth during five days in every *country*," *R. S.* 12. See No. 788.

769. UPPER COUNTRIES; *E. I.* 38, 8. For the word *upper*, see No. 1384.

770. LOWER COUNTRIES; *E. I.* 38, 8. For the word *lower*, see No. 1385.

771. UPPER AND LOWER EGYPT; *E. I.* 73, 11. The ass's head is an O, from ΕΙΩ, *an ass*.

772. EGYPTIANS; "To the gods of the *Egyptians*," *E. I.* 61. It is spelt ACHEMO, and hence ⲭⲏⲙⲓ, *Egypt*.

773. The same; "Belonging to Thebes of the *Egyptians*," *E. I.* 9, 12.

774. The same, with a different form of the CH; *E. I.* 102, A 1.

775. The same; "Thoth, lord of the *Egyptians*," *E. I.* 4, 2. This is a contraction of the former groups by the omission of an N.

776. The same; "By this it is known that it is lawful for the *Egyptians* to honour" [the statue of King Ptolemy], *R. S.* 13.

This group is of two words, and seems to be literally 'the Egyptians of the land.'

777. The same; "By this it is known that it is lawful for the *Egyptians* to honour the two gods," meaning Ptolemy Epiphanes and his queen, Salt's *Essay*, pl. 5. This inscription, of which but a small part remains, seems to have been a copy of the Rosetta Stone, but made a few years later, after the king's marriage.

778. EGYPT; "Anubis, lord of *Egypt*," *E. I.* 25, 2. The last two letters are T O, *the land.*

779. EGYPTIAN THEBES; *E. I.* 11, 12. For *Thebes*, see No. 806; see also No. 537.

780. EGYPT; "The gods, rulers of *Egypt*," *E. I.* 30 (third part). It is literally 'the land of the Egyptians.'

781. The same; *E. I.* 31 (second part).

782. The same; *E. I.* 31 (second part).

783. The same; *E. I.* 30 (first part).

784. The same; "A gift dedicated to Anubis, lord of *Egypt*," *E. I.* 14.

785. The same; "The boats of *Egypt*," *E. I.* 28 (second part).

786. The same, in an hieratic inscription; *E. I.* 52, 53, and *E. I.* 53, A 5. The fish is another form of the letter M.

787. The same; "Amasis beloved by Nef, lord of *Egypt*," *H.* 42, G y.

788. The same; *E. I.* 10, 15.

789. The same; *E. I.* 12, 2. In these there is a letter N not easily explained.

790. The same; "Miamun Rameses II., the great king, lord of *Egypt*," *M. R.* 116, 14.

791. The same; "Anubis of Lower Egypt, Anubis of Thebes, Anubis of Ethiopia, and Anubis of *Egypt*," *E. I.* 72, 4.

792. The same; *E. I.* 72, 3. Compare No. 790. This form of K has here the force of K A M, as it has in the word *Black*, No. 1714.

793. EGYPTIANS, one of the four races of men who together formed the subjects of the kingdom; *M. R.* 157, and *B.* 42. In *M. R.* 158, they have a fair skin. This word is written back-

wards; the first letter is a TH, used instead of the guttural CH.

794. The same; *M. R.* 157. A tribe of red men well clothed.

795. EGYPT; "The priests of the temples of *Egypt* shall wear crowns during the proclamations," *R. S.* 12; also *R. S.* 7, *R. S.* 8, and *R. S.* 14. This compound word is not easily divided into its parts. The last character, the ring, in which a king's name is usually enclosed, has the force of ⲣⲁⲛ, *a name*, and, with the two characters before it, may mean ⲡⲓⲣⲱⲙⲓ, *a man*.

796. The same; "Honour to the gods, lords of *Egypt*," *E. I.* 72, 13.

797. THEBAN; the word following in the inscription is probably 'mines,' *B.* 50, 11. It is spelt RANRES, perhaps ⲣⲉⲙⲣⲏⲥ, *Theban*.

798. EGYPT; "To be named Ptolemy the defender of *Egypt*," *R. S.* 6. Also LOWER EGYPT; *E. I.* 4, 4, where Upper Egypt is mentioned separately.

799. The same; "Horus the defender of *Egypt*," *H.* 65, F k.

800. The country of the winged sun, meaning Upper Egypt, or perhaps Thebes. Horus is lord of this country; *E. I.* 4, 4.

801. THEBES; "Beloved by Anubis, lord of *Thebes*," *B.* 40, 10. It is the word ABO, *city*, which, with the article prefixed, becomes TABO, or Thebes. The word still remains in Medineh Tabo, the village in the western suburb of that city.

802. The same; "Osirtesen III., beloved by Osiris the righteous judge, lord of *Thebes*," *E. I.* 6.

803. The same, meaning also the Thebaid, or Upper Egypt; "Thoth, lord of the priests; Nef, ruler of *Upper Egypt*," *E. I.* 39, 7.

804. The same, without the determinative sign of a country; "A gift dedicated to Osiris, ruler of Amenti, great god, lord of *Thebes*," *E. I.* 47, A 2.

805. The same; *E. I.* 57, 6.

806. The same; *E. I.* 23, A 4. It is literally 'the city of the temple of Ra,' which name was afterwards contracted into 'the city.'

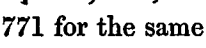
807. The same; "The chief of the temple in *Thebes*," *E. I.* 56, A 2. The second character is usually P, but here B.

808. The same; "Anubis of Lower Egypt, Anubis of *Thebes*, Anubis of Ethiopia," *E. I.* 73, 4.

809. The same; "The chief of the lands of *Thebes*, in the reign of Chofo," *B.* 33, 31. In this and other groups the double T would seem to have only the force of a single T.

810. The same; "Sacred to Athor, queen of *Thebes*," *M. R.* 115.

811. The same; "In the temples of *Upper Egypt*," *R. S.* 11. The pomegranate has the force of AB, see No. 470.

812. THEBANS; "The gods of the *Thebans*," *B.* 45, 5. This is the word  , *man of the city*. The first sitting figure is the word , *man*, and the second is the determinative sign. See No. 1771 for the same double figure.

813. The same; "The goddess the great queen of *Thebes*," *H.* 67, L i. It is spelt B K, being perhaps , *a city*.

814. The same, the name of the goddess of Thebes; *M. H.* i. 49. It is spelt A P T, with the determinative sign for a city, and is to be read TAPE, as the article, which ends the hieroglyphical word, is at the beginning of the Coptic word.

815. The same; "Sacred to Amun-Ra the ruler of *Thebes*," *M. R.* 86. An inscription of Rameses III. in that city. This seems to fix the meaning, although the throne seems to point to a city dedicated to Isis.

816. The same; "Athor queen of *Thebes*," *M. R.* 86; also *M. R.* 122.

817. The same; "The daughter of the priest of Amun, in *Thebes*," *E. I.* 53, B 10.

818. The same; literally 'the city of Amun,' *E. I.* 27, 12. It may however be the city of Ombos.

819. UPPER EGYPT, or the land of the Copts. It is spelt K F O. In the procession of men bearing gifts to Thothmes III. one tribe is from this part of the country; Wilkinson's *Anc. Egypt.*, i. pl. 4.

820. LOWER EGYPT; "An offering to Osiris, lord of *Lower Egypt*, great god, lord of Upper Egypt," *E. I.* 18, 1. As Lower Egypt is mentioned first, the tablet was probably carved in that district.

821. The same; "A gift dedicated to Osiris, ruler of Amenti, lord of Upper Egypt, and lord of *Lower Egypt*," *E. I.* 39, 6.

822. The same; *E. I.* 15, 1.

823. LOWER-EGYPTIAN; "Writing for *Lower-Egyptian* proclamations," *R. S.* 14. Here the Greek translation has 'letters Greek,' which means the same, as Greek was the common language of Lower Egypt in the time of the Ptolemies. See No. 743, *Lower Egypt*.

824. The same, in the sentence just quoted, in the other copy of the Decree in the temple of Venus at Philæ; Salt's *Essay*, pl. 5.

825. LOWER EGYPT; "Anubis of *Lower Egypt*, Anubis of Thebes, Anubis of Ethiopia," *E. I.* 73, 4. The stroke through the three O's is an N. It is the word ⲟⲩⲉⲛⲧ, *lower*; and hence possibly ⲟⲩⲉⲛⲓⲁⲛ, *Greek*, though this may be the word 'Ionian.'

826. The same; *E. I.* 98, 1, and *E. I.* 106, 3.

827. The same; "Libation to Pthah, ruler of *Lower Egypt*," *B.* 56.

828. The same; *E. I.* 27, 12, and *E. I.* 4, 14.

829. MEROE, meaning Upper Egypt, which was once so called; *E. I.* 16.

830 to 852. These are the names of Egyptian cities, taken from three lists, arranged geographically, for the most part from south to north, on the walls of the temples of Kalabshe, Dendera, and Edfou. On the latter temple above one hundred and seventy cities are mentioned as sending their offerings; but as most of them are unknown, and perhaps of less importance, they are not here given. See Harris's *Egyptian Standards*.

830 may be Kababshe.

831. Samneh, as known from inscriptions in that city.

832. Latopolis, where the fish was worshipped.

833. Hermonthis, the city of which the god Mandoo is usually called the ruler.

834. Coptos.

835. Dendera.

836. Abydos.

837, 838. The same.

839. Ombos.

840. Lycopolis.

841. Aphroditopolis, with the cow, the symbol of the goddess Athor.

842. A town between Cynopolis and Lycopolis, perhaps Speos Artemidos.

843. Cynopolis, where the dog was worshipped.

844. Memphis.

845. Sais. The arrow is the letter S.

846. Perhaps Naucratis, a city attached to Sais, which might be called the Greek Sais.

847. Thoum. The crocodile's tail is Chem, which, to ears unused to the guttural, had the sound of Them.

848. Heliopolis, where a bull was worshipped.

849. Momemphis, where a sacred cow was kept, which is here distinguished by the calf from the bull of the former cities.

850. Phylæ, or Boulac, which two names are perhaps the same.

851. CITY, spelt ABO. What city is meant is doubtful, for there were many besides Thebes that bore that name.

852. The same, being a part of other names in the above-mentioned lists. The pomegranate has the force of A B, as in No. 468.

853. The name of a city in which the mouse-headed goddess was worshipped; *M. H.* i. 20. Perhaps the city of Athribis.

854. The name of a country, some part of Egypt; *E. I.* 4, 2.

855. The same; *E. I.* 4, 1.

856. MEMPHIS; *E. I.* 4, 13. It is spelt M N E F. The stroke within the M is the N.

857. The same; "Pthah, ruler of *Memphis*," *B.* 56.

858. The same, being the word , followed by a pyramid, the distinguishing character of that city; *E. I.* 105, 15.

859. The same; *E. I.* 72, 11. The first character may perhaps be the syllable MEN.

860. The same; *E. I.* 27, 12.

861. The same; *E. I.* 4, 4.

862. The same; *E. I.* 3.

863. The same; *E. I.* 27, 12.

864. The same, literally 'the city of the temple of Pthah'; *E. I.* 4, 2.

865. The same, literally 'the place of Pthah'; "Going by barge to the palace of Memphis," *R. S.* 9. The last letter is , *a place.*

866. The name of a city of which Mando is said to be the god; *E. I.* 35, A 5, and *E. I.* 37, B 1. Evidently Hermonthis, in Upper Egypt. See No. 730, *Mendes*, the other city in which Mandoo was worshipped.

867. Perhaps SYENE; the goddess Athor is called queen of this city in an inscription at Philæ, *H.* 64, L u.

868. The name of a city; Denon, pl. 118, c. Probably Latopolis. See No. 832.

869. Probably the city of ATARBECHIS; *E. I.* 107, 24.

870. The same; *E. I.* 106, 5 and 14.

871. The name of a city; *B.* 56. Perhaps Hanes, Tapehañes, or Daphnæ.

872. The same city; *M. H.* i. 35. Sabak-Ra was worshipped there.

873. The same; *E. I.* 16. It is spelt HENAATH, and is the city called by Isaiah (ch. xxx. 4) 'Hanes.' If we prefix the word Tape, *the city*, it becomes Tahpenes.

874. The same; *E. I.* 16.

875. The same; *E. I.* 16. As it is here followed by the character used as the determinative sign of the goddess Neith, we see that Henaath was only another way of spelling that goddess's name. In 1 Kings, ii. 19, we are told that Tahpenes was the name of the Egyptian queen; but perhaps her real name was Neith; the writer may have been misled by the name of the city.

876. E'SIOOT; "Typhon, lord of *E'Sioot*," *M. H.* i. 51. The word is spelt ⲏⲓ, *a house*, and ⲥⲓⲱϭ, *a dog.*

877. The city of SAN, called also Zoan and Tanis; "Beloved by Horus-Chem, lord of the land of *San*," *B.* 40, 8, an inscription in that city.

878. The same; Rosetta Stone, lines 4 and 7, where however no city is mentioned in the Greek translation.

879. Probably TENTYRA; *B.* 56. Pthah is ruler of this among other cities.

880. The same; "The Nile, the great god of *Tentyra*," *B.* 18. "Honour to Isis the great goddess, mistress of *Tentyra*," *B.* 21. Both quotations are from inscriptions in this city.

881. The same; *B.* 22. An inscription from the same city.

882. The city of SAIS; "Neith the queen, the lady of *Sais*," *E. I.* 16; also *E. I.* 33, c 1; inscriptions which confirm Plato's remark that Minerva of Sais was Neith.

883. The same; *E. I.* 33, c 2.

884. Perhaps the same; *E. I.* 4, 4, where Nef is called lord of this city. The branch of the Nile which flowed by Sais was called the Agathodæmon, or good spirit, or Nef, and the city at its mouth was in his honour named Canopus.

885. Perhaps the same; *E. I.* 23, B 2.

886. RULER OF SAIS; *E. I.* 23, B 2. Perhaps indeed we may have here only half of the name of the city.

887. HERMOPOLIS, or OSHMOONAYN; the eight bars have the force of , *eight*; "Thoth, lord of *Hermopolis*," *M. H.* i. 26.

888. The same; *M. H.* i. 26 and 43.

889. LORD OF OSHMOONAYN, a title of Thoth, in an hieratic MS.; *H.* 5.

890. THE CITY OF ESNE; *E. I.* 9, 6. See the force of this character in No. 1837.

891. A part of Egypt, from which came one of the four races of men who are bringing gifts to Thothmes III. in the great procession; Wilkinson's *Anc. Egypt.*, i. pl. 4. They are the Nubians, clothed in the same way, but less richly than the people of the Thebaid. Some of their gifts are from southern Africa, but the obelisks from the quarries of Syene prove that that city was within the land meant. It perhaps reached from Silsilis to Abosimbel.

892. Perhaps the same; *E. I.* 27, 11; also *E. I.* 48, A 3.

893. A city probably in the same neighbourhood, of which Sabak the crocodile was god; *E. I.* 53, B 13. The first letter, B, is the word ABO, *city*.

894. ETHIOPIA; "Osiris, lord of *Ethiopia*," *E. I.* 25, 1, and *E. I.* 80, 2. It is spelt TTO, perhaps the word ϵΘωϢ.

895. ETHIOPIANS; mentioned among other nations, *B.* 44, 4.

896. The same; "Lord of the conquered *Ethiopians*," *B.* [45, 14.

897. ETHIOPIA; *B.* 39.

898. The same; "Honour to Sabak the crocodile, lord of *Ethiopia*," *H.* 60, E e. The first character is ϴOTΩT, *a statue*. Hence the name of the country is the same as in No. 895.

899. The same; *E. I.* 23, B 2. As the landmark is TOϢ, we thence have ϵΘωϢ, *Ethiopia*.

900. The same; "Priest of Nef, lord of *Ethiopia*," *E. I.* 73, 14.

901. The same; "Beloved by Anubis, lord of *Ethiopia*," *E. I.* 6.

902. The same; "Thothmes III., beloved by Thoth, the righteous ruler of *Ethiopia*," *H.* 93. An inscription from Samné in that country.

903. A city of Ethiopia conquered by Amunothph III.; *E. I.* (second series) 26.

904. Perhaps the same country; *E. I.* 23, B 2.

905. The same; *E. I.* 73, 4. It is here called 'the land of Seb,' from CHϢI, *a sword*.

906. A city in which Thoth was worshipped; *H.* 88. An inscription from Mons Troïcus, opposite Memphis.

907. A southern city, conquered by Amunothph III.; *E. I.* (second series) 26. Perhaps Silsilis; it is spelt SIBSIL.

908. Perhaps Philæ, from the same list of conquered cities. It is spelt BALI.

909. The country of the Rebo, probably ARABIA; *M. R.* 142.

910. The same; Wilkinson's *Anc. Egypt.*, i. 365.

911. Another part of Arabia; *M. R.* 142, and *B.* 44, 25.

912. The country of an eastern people, with the Persian head-dress, armed with round shields, spears, and swords; perhaps Scythians or Tartars, or the people whom Pliny (lib. vi. 20) calls Tochari, or Attacori, and places in Bactria. Wilkinson's *Anc. Egypt.*, i. 365.

913. The same; *Anc. Egypt.*, i. 365.

914. A people conquered by Rameses; *B.* 60. They dwelt to the south of Egypt.

915. NEGRO-LAND; "The divine beneficent conqueror of *Negro-land*," *M. R.* 111, where Rameses III. has a negro at his feet suing for mercy. This word is ϵΘΔϒЧ, *Ethiopia*, which may perhaps be the same word as 'Cush.'

916. NEGROES; written beside a group of them, *M. R.* 156. Here the letters are placed in the unusual direction: we begin to read at the animal's back.

917. NEGRO-LAND; *M. R.* 142.

918. The same; *M. R.* 142.

919. The same; *M. R.* 142. The figure is that of a captive, with his arms tied behind.

920. Perhaps LYDIANS, a people on the borders of Egypt, mentioned in Genesis x. 13 as sons of Mizraim; and again in Jeremiah, xlvi. 9, as Lydians, who bend the bow; "Lord of the land of the *Lydians*," *H.* 41, G m; an inscription of the reign of Thothmosis I., from which we learn that this tribe was already subject to Egypt. They were perhaps the same as the Troglodítæ.

921. The same; one of the four tribes that are bringing gifts to Thothmes III., Wilkinson's *Anc. Egypt.*, i. pl. 4. Their gloves, horse, chariot, and bear, prove them an Asiatic people, of a colder climate than Egypt. Their elephant also is Asiatic, as the African elephant had not yet been caught and tamed.

922. The same; *B.* 42; also *S-E.* 1, where a rare bird in a cage is named after this country.

923. Perhaps LYDIAN, having an adjective termination; *B.* 33, 54.

924. The name of a country, perhaps SYRIA; *B.* 33, 41.

925. The same; *B.* 34, 45.

926. Perhaps SYRIAN, having the adjective termination; *B.* 33, 13.

927. Perhaps BABYLON; "Kesitas from *Babylon*" are mentioned among the booty, *H.* 42, S m.

928. An Arab race; *M. R.* 143. Perhaps the original of our word 'Saracens.'

929. Perhaps the same; Wilkinson's *Anc. Egypt.*, i. 365.

930. Perhaps the same; *S-E.* 5, 20.

931. Perhaps the same; a nation conquered by the Egyptians; *B.* 43, 20.

932. The same; *B.* 44, 1.

933. One of the four tribes usually mentioned together; *E. I.* 63, and *B.* 42.

934. A land conquered by Rameses; *S-E.* 5, 6. It is spelt L M N N, and might be either Lebanon or Libyans.

935. Another land conquered by Rameses; *S-E.* 5, 16. Perhaps Canaan.

936. A nation conquered by the Egyptians; *B.* 44, 4.

937. A people in the neighbourhood of Egypt; *B.* 45, 25. Perhaps ⲟⲛⲟ, *mercenaries.*

938. The usual determinative sign for water. Each character is a picture of the waves, and at the same time the letter N. In Coptic, water is ⲙⲟⲩ; it perhaps originally was NOUN. We still have ⲛⲟⲩⲛ, *deep*; and Horapollo says that 'Noun' was the name of the Nile.

939, 940. WATER, in the plural, meaning perhaps washings; *E. I.* 31, 3. From ⲙⲱⲟⲩ, *water.*

941. DEWS OF HEAVEN; "Thy name is child of the *dews of heaven,*" *E. I.* 118, 4; also *E. I.* 9, 14. It is spelt like ⲙⲟⲩⲛ ⲃⲓⲣⲉ, *distilled water.*

942. One of the waters of Egypt, whether river, lake, or canal; *E. I.* 106, 7. Or, as it may be translated GREAT WATERS, it may mean the sea.

943. LAKES; *E. I.* 106, 7. From ⲃⲉⲃⲓ, *a cistern,* or ⲃⲁⲁⲃⲉ, *tasteless, without salt.*

944. DEEP WATERS, from ⲍⲃⲃⲉ, *deep*; though perhaps it may be the same word as the last; Dr. Lee's *Triple Mummy-case,* fig. 15, 48.

945. FIERY WATERS, or the lake of fire, from ⲣⲱⲕⲍ, *to burn*; *Triple Mummy-case,* fig. 15, 47.

946. WATERS OF ATHOR; *Triple Mummy-case,* fig. 15, 49.

947. The same waters, named after the goddess Athor; *E. I.* 106, 7.

948. The Nile, literally the waters of Ethiopia; *B.* 36, where it is written in the river, which is well marked by the crocodiles swimming in it, and is high enough up the country to have a bridge over it. See *Ethiopia,* No. 895.

949. Groves; *E. I.* 29 (first part). Perhaps of jasmine trees, from ⲁⲥⲁⲁ, *jasmine.*

950. Hills; *B.* 44, 25.

951. Boundaries; *B.* 44, 25. From ⲃⲟⲗ, *a limit.*

952. A fortress; it begins the name of several cities, perhaps from ⲧⲟⲩⲭⲟ, *to guard*; *S-E.* 5, 16 and 18.

953. Year, as used in dates; "In the thirty-ninth *year* of the king Osirtesen I.," *E. I.* 80, 1. "In the seventh *year,* on the seventh day of Mechir, of the reign of Ptolemy Philopator," *E. I.* 48, A 1. This is the civil year: it had three hundred and sixty-five days only; and hence, for want of a leap-year, the new-year's day was always moving. We learn from the writings of the astronomers, who always date by the years of the king's reign, that these years began on the moveable new-year's day, and therefore that the first year of every king's reign was a short year, measured from the day of his accession to the last day of the year. The first character is a palm-branch, and the last is the determinative sign.

954. Year, used for intervals of time, and not in dates; "Aged fifty *years,* six months, and five days," *E. I.* 48, A 10. This is the Greek ἐνιαυτος, as the former is ἐτος.

955. The same; "Aged sixty-four *years,*" *H.* 49.

956. Last year; "In the *last year* in the month of Chœac of the illustrious reign of King Ptolemy," *E. I.* 4, 5. The last character is the word ⲥⲁⲉ.

957. Yearly; "*Yearly* in the first season, from the new moon of Thoth, during five days," *R. S.* 12. The word 'year' is made 'yearly' by the prefix ⲧⲉ, as ⲗⲁⲁⲓⲛⲓ, *year,* becomes ⲉⲧⲉⲗⲁⲁⲓⲛⲓ, *yearly.*

958. Perhaps the same; "*Yearly,* in the reign of Amunmai Thor III.," *E. I.* 6.

959. The same; "The *yearly* processions by barge on the Nile," *B.* 59.

960. YEAR; *B.* 59. It will be observed that the stag has between his horns the palm-branch, the character for 'year'; and Chæremon says that stag means a year. See page 23.

961. Festivals at which the palm-branches were carried; *B.* 25. Rompi, goddess of the year, was mistress of these festivals.

962. NEW MOON; "Thy name is the *new moon*," *E. I.* 118, 7. This figure is according to the remark of Horapollo (lib. i. 4), that the new moon, when it has moved fifteen degrees from the sun, that is, one day after its conjunction, appears with its horns erect. This is more particularly true in the latitude of Egypt. In our northern latitude we draw the crescent like the letter C. The old moon is here within the horns of the new moon, as if in a boat; and hence the custom of representing the constellations when rising heliacally as if in boats. See No. 1049.

963. The same; "Like the *new moon*," *B.* 58. The determinative sign is preceded by the word ⲓⲟϩ, *moon.*

964. The same; "She is Horus, she is the *moon*, she is Thoth," *E. I.* 116, 26.

965. The CHANGING MOON, or moon at its change; "Thy name is the *changing moon*," *E. I.* 118, 3. From ϣⲱϧ, *to change.*

966. The moon, as it forms part of the word month. We may remark that the planet is never seen in this position in consequence of the sun's rays. But as No. 962 is the new moon when setting, this may have been supposed to be its unseen figure when rising. So from ⲉⲓϧⲧ, *rising*, we get the word ⲉϧⲟⲧ, *month.*

967. MONTHS, used in describing a person's age; *H.* 48. Again, without the plural sign, *H.* 49.

968. The same; "Aged years fifty, *months* six, days five," *E. I.* 48, A 10.

969. MONTHLY; *R. S.* 13. The word 'month' is made 'monthly' by the same prefix as that by which 'year' was made 'yearly,' in No. 957.

970. The same; *R. S.* 11.

971. Perhaps MONTH; "In the year when he was appointed priest for the *month* in Memphis," *E. I.* 73, 11. From ⲉϧⲟⲧ, *a month.*

972. Nearly the same, in the plural; *E. I.* 73, 6.

973. FORTNIGHT, or half month, often mentioned in connection with the word month; *E. I.* 104, 3.

974. The same; *E. I.* 92, 5, and *E. I.* 108, 2.

975. Probably a WEEK; it follows the words 'month' and 'fortnight,' *E. I.* 92, 6. It is spelt U A K S, from ΟΥΧΟC, *a half*, meaning a half fortnight. That the early Egyptians were not without this division of time is probable from their mourning seventy days. Later in their history we know that they used a week.

976. The same; *E. I.* 104, 3, and *E. I.* 108, 3. It is spelt U K, and may even be the original of our word 'week.'

977. This and the following eleven groups are the names of the twelve months on the astronomical sculpture in the Memnonium; *B.* 58 and 59. They are arranged in three sets of four each, distinguished by the characters which were symbolical of the three seasons with which, at some early period of Egyptian history, they were supposed to be permanently adjusted. The first four have a character denoting standing corn or vegetation; the second four the character for housing, or harvest; and the third four the character for water, or inundation. This scheme of names is taken from the natural year, which is divided into three nearly equal seasons, that of inundation, that of vegetation, and that of drought.

As the civil year had three hundred and sixty-five days only, the new-year's day was always moving. In A. D. 138 the new-year's day was on our 18th of July; and Censorinus (*De die natali*) tells us that that was the proper day for the moveably new-year's day to fall upon. Of course in four times three hundred and sixty-five, or one thousand four hundred and sixty years before that time, the moveable new-year's day had once before fallen on the 18th of July. This was in the year B. C. 1322, which Theon the astronomer calls the era of Menophra. The interval between these two eras was called a Sothic period. We might naturally conjecture that at the era of Menophra the calendar had been reformed; but if it were so the names of the months were not made conformable to the seasons of the year, as will be

seen in the following calendar, arranged for the first year of the Sothic period. The four months which bear the character of vegetation there fall in the season of inundation.

CALENDAR for the years B.C. 1322 and A.D. 138, each being the first year of a Sothic period.

NATURAL YEAR of 365 days and a quarter.			CIVIL YEAR of 365 days.
18 JULY	*The Dog-star rises heliacally.*	*Season of inundation.*	1 THOTH.
1 AUGUST	*The Nile overflows its banks, enters the canals, and inundates the fields.*		
17 „			1 PAOPHI.
1 SEPTEMBER			
16 „	The Equinox, Sept. 24.		1 ATHYR.
1 OCTOBER	*The waters begin to retire.*		
16 „			1 CHŒAC.
1 NOVEMBER			
15 „	*Barley, peas, and wheat are sown.*	*Season of vegetation.*	1 TYBI.
1 DECEMBER	*The pools are seen covered with the broad leaf of the Nymphæa lotus.*		
15 „			1 MECHIR.
1 JANUARY			
14 „			1 PHAMENOTH.
1 FEBRUARY			
13 „	*Peas ripen.*		1 PHARMUTHI.
1 MARCH	*Barley gathered.*		
15 „	The Equinox, Mar. 20.	*Season of drought.*	1 PACHON.
1 APRIL	*Wheat gathered.*		
14 „			1 PAYNI.
1 MAY			
14 „			1 EPIPHI.
1 JUNE	*The Nile begins to rise at Syene.*		
13 „	Longest day, June 21.		1 MESORE.
1 JULY			
13 „			Five days.

If the civil year had the same length before the year B. C. 1322 as after, we should know that it was in the year B. C. 1849 that

the names of the months agreed with the seasons; but unfortunately it is not known how long before the year B. C. 1322 the length of the civil year was thus fixed. We find these names of the months, however used, on the very earliest of the Egyptian monuments.

977. Thoth.	981. Tybi.	985. Pachon.
978. Paophi.	982. Mechir.	986. Payni.
979. Athyr.	983. Phamenoth.	987. Epiphi.
980. Chœac.	984. Pharmuthi.	988. Mesore.

The names and order of these months are found in Josephi *Hypomnesticon*, in Fabritii *Codex Pseudepig. Vet. Test.*, and in Ætius, iii. 4, 48.

989. This character, which must have originally meant the season of vegetation, being now a portion of the civil year, means THE FIRST THIRD OF THE CIVIL YEAR; "Annually in the *first portion of the year*, from the new moon of Thoth, during five days," *R. S.* 12. When this decree was made the year began about the 10th of October.

990. THOTH, the same as No. 977, in the sentence just quoted.

991. THOTH; "In the seventeenth year in the reign of King Osirtesen I., in the month of *Thoth*," *E. I.* 86, 1. This is one of the earliest of the Egyptian inscriptions now remaining to us, and we see that these names of the months were already in use. This more ancient form of the word however retains the preposition *of*. It is literally the first of vegetation.

992. PAOPHI, the same as No. 978; "Also on *Paophi* the seventeenth, when his majesty received the country of the kingdom from his father," *R. S.* 10.

993. TYBI, the same as No. 981; "On the eighth day of *Tybi*," *E. I.* 4, 14.

994. The same; "On the year XXXIX., on the seventeenth day of *Tybi*," *H.* 48, 1.

995. The same; "In the year XX., on the thirteenth day of the month of *Tybi*, in the reign of King Rameses II.," *B.* 17, 1.

996. MECHIR, the same as No. 982; "In the year VII., on the sixth day of *Mechir*," *E. I.* 48, A 1. The common names of these months, it will be observed, are not the same as the hiero-

glyphical names. Several of them are from the Hebrew, borrowed perhaps from the school of Heliopolis. This is מטר, *rain*, a name quite unsuited to the climate of Egypt. The TH and CH are interchanged, as in Pachon, Chem, Champsi, and other words in this Vocabulary.

997. The SEASON OF INUNDATION; "The same *season of inundation*" is one of a succession of dates, *H.* 41, G g.

998. PACHON, the same as No. 985; "In the year LXII., on the twenty-ninth day of *Pachon*, of King Rameses II., beloved by Osiris, ruler of Amenti," *E. I.* 8. The name Pachon is בטן, *fructifying*. Here we may remark that this high date by no means proves that the king reigned so long. As he is called 'beloved by Osiris,' he was probably dead; his successor may have continued his series of years.

999. PAYNI, the same as No. 986; "Born on the twenty-fourth day of *Païni*," *E. I.* 48, A 10. The name of Païni is בני, *fruits*.

1000. The same, literally 'the tenth month'; it is written under this month in the zodiac of the Memnonium, *B.* 59. Perhaps from ⲙⲛⲧ, *ten*.

1001. EPIPHI, the same as No. 987; "In the year VI., on the fifth day of *Epiphi*, in the reign of Queen Cleopatra," *E. I.* 4, 12. The word Epiphi is אביב, *corn*.

1002. The same; *E. I.* 73, 13.

1003. MESORE, the same as No. 988; "On the appointed last day of *Mesore*, the birthday of the priest living for ever," *R. S.* 10. The day on which his birthday was appointed to be kept is here meant. The word Mesore is the Egyptian name for the constellation of the Bull. See No. 1037.

1004. DAY; "Shall worship the statue of the king thrice a *day*," *R. S.* 7.

1005. The same; "For fifteen *days*," *E. I.* 48, A 7. The first two letters are the word ϵϩοογ, *day*.

1006. The same; "Aged years sixty, months six, *days* five," *E. I.* 48, A 10. Also DAILY; "Regulating the *daily* ceremonies," *R. S.* 3.

1007. The same; "Aged years sixty-four, months eight, *days*

twenty-six," *H.* 49, P. In this sentence the word is used both before and after the numerals.

1008. First day; "From the *first day* of Thoth, during five days," *R. S.* 12. In the Greek this is translated "the new-moon day."

1009. Last day; "The seventeen *last days* of the month," *R. S.* 11; also *R. S.* 10. The first character is an ⲏ, for the word ⲥⲁϩⲉ, *last.*

1010. Five days; "From the first day of Thoth, during *five days*," *R. S.* 12.

1011. Birthday; "On the appointed last day of Mesore, the *birthday* of the priest living for ever," *R. S.* 10. See *Born*, No. 1808.

1012. His name-day; "Clothe the statue for the ceremonies like to the gods of the country in the processions, both on the accession-day and on *his name-day*," *R. S.* 7. See *Name*, No. 1944.

1013. Hour; "Honour to the *hour* of the evening star;" "The *hour* twelve of the sun is appointed for;" "The *hour* ten of the sun is appointed for," *M. H.* i. 33. It contains the word ⲛⲁϯ, *time*, followed by a star as the determinative sign, and is preceded by the word *appointed.*

1014. The appointed hour; "The morning star, its *appointed hour* of going forth," *E. I.* 59, 38.

1015. The same, written more shortly; *E. I.* 29 (second part).

1016. The same, in the plural; "The *appointed hours* of the rise of the day," *E. I.* 28 (first part). This group has the double plural termination common to the inscription from which it is quoted.

1017. Planets, or wandering stars; "Hapimen, guardian of the *planets*," *E. I.* 45, 15. From ⲩⲱϣⲧ, *to wander.*

1018. The same; "From the setting of the *planets*, in the city of Tanis," *E. I.* 57, 33.

1019. Evening star; "Thy name is the *evening star*," *E. I.* 118, 5. From ⲡⲟⲩϩⲉ, *evening.*

1020. Perhaps the same; *B.* 34, 48. From ⲥⲟⲩⲛ ⲡⲟⲩϩⲉ, *the evening star.*

1021. STAR OF NIGHT; "Thy name is the *star of night*," *E. I.* 118, 6. "Honour to the appointed hour of the *star of night*," *M. H.* i. 33. From ϫωρϩ, *night*. The last two characters mean 'star of heaven.'

1022. The same; *E. I.* 28 (first part); also *E. I.* 11, 10. The star here is prettily drawn as a lamp hanging from heaven; a thought used by Lucretius, who calls the stars *lumina pendentes lychni*.

1023. Nearly the same; *E. I.* 28 (first part). From ⲟⲩϫⲏ, *night*.

1024. The same; *E. I.* 28 (first part). This is an abridgement of the last, and could hardly be understood without a comparison with it.

1025. STAR OF DARKNESS; *E. I.* 28 (first part), and *E. I.* 29 (second part). From ⲕⲉⲕⲉ, *dark*.

1026. The same, in the plural; *E. I.* 31 (third part).

1027. The same; "Thy name is the *star of darkness*," *E. I.* 118, 6; also *B.* 45, 16, with vowels of different forms.

1028. The same, with a different form of the lamp hanging from heaven; *E. I.* 64.

1029. STAR OF LIGHT; *E. I.* 64. From ϩⲟⲩϩⲟⲩ, *to shine*, though not in the reduplicate form of the Coptic word.

1030. The same; *E. I.* 29 (second part). This more modern form is reduplicate, though we have an M in the place of the second B.

1031. MORNING STAR, or rather star of the east; "Thy name is the *morning star*," *E. I.* 118, 5; also *E. I.* 59, 38. From ⲁⲁⲁⲁⲡⲉⲓⲣⲉ, *the east*.

1032. The same; *E. I.* 53, B 29.

1033. BRIGHT STARS; *E. I.* 28 (first part). From ⲥⲱⲩⲉⲁⲁ, *to burn*.

1034. STAR, or rather constellation; *B.* 59. Also part of the names of several constellations; hence ⲥⲟⲩ, *a star*.

1035. ARIES, on the zodiac of the Memnonium; *B.* 59. From ⲉⲥⲁⲩ, *a sheep*; or better perhaps from ⲥϩⲥ, *a young ass*.

1036. A star in the constellation of the Bull, called BRIGHT STAR, no doubt Aldebaran; *B.* 59. From ϩⲟⲩϩⲟⲩ, *to shine*.

1037. TAURUS; "The rising of *Taurus*" is written by the side of a man standing in a boat, *B.* 58. This figure is placed about a month later, or thirty degrees more easterly, than this constellation's place in the zodiac, because a star's heliacal rising is about that distance from its conjunction with the sun. It is spelt M S R A, from , *a bull.*

1038. The same, in its proper place in the zodiac; *B.* 59. In our figure the upper semicircle T ought to be a mouth R.

1039. The same, being the figure of the constellation, with its name; *B.* 58. This is not unlike the figure usually drawn on our globes. It is the mummy of a bull, which was little more than a bundle of straw thrust into the skin of his fore quarters, with a real head and horns. It was so made to save the very great expense of embalming the whole body.

1040. THE RISING OF THE BULL; *B.* 58. See No. 1061, *To rise.*

1041. ORION, written over the figure of a man in the attitude of this first character, striking at the bull with his spear; *B.* 58. The first character, Horus, has the force of OR, and with the letters A, N, it forms the word Orion.

1042. GEMINI, in the third sign of the zodiac; *B.* 58. The dual form proves the name of the constellation.

1043. The same, in its proper place in the zodiac of Dendera; Denon, pl. 132.

1044. The same, in its proper place in the zodiac; *B.* 59. From , *twins.*

1045. The same; "*Gemini* rises," *B.* 59. This is spelt nearly like the last, but has only one star for the determinative sign.

1046. SOTHIS, the dog-star, over the figure of the goddess Isis standing in a boat, which represents the heliacal rising of this star at the beginning of the month of Thoth, or of the fourth sign in the zodiac; *B.* 58.

This is supposed to fix the date of this zodiac, and of Rameses II., in whose reign it was made. It was in the year B. C. 1322 that the dog-star rose on the first day of the moveable month of Thoth; but it would perhaps be looking for more exactness than the zodiac of the Memnonium possesses, if we hope to deter-

mine its date from its astronomical information. The upper half of this celebrated sculpture is divided into twelve spaces, over each of which is written the name of a month; and within each space is the sign of the zodiac, and the names of the stars in that part of the heavens. Under some of the months are also represented the constellations which then rise heliacally, each in the form of a human figure standing in a boat. The zodiac begins with Phamenoth, the seventh month, because, as it would seem, the king was then born or crowned. Payni is in Aries, Epiphi in Taurus, and Mesore in Gemini. Sothis the dog-star rises heliacally on the first day of Thoth. Three other great stars, perhaps α Leonis, β Leonis, and α Virginis, mark the beginnings of the three next months. Hence one of two things is certain; either that this zodiac was made in the year B. C. 1322, when Sothis rose on the first of Thoth, as here represented; or, being made some years later, when the civil year had moved from the stars, it was made rather according to theory than according to observation, as if indeed the civil months had been fixed. The latter is much more likely to be the true state of the case, namely, that though the heavens and the months are described as they were in the year B. C. 1322, yet it was made some years later, when the months had moved from those seasons to which they were once supposed to be fixed.

There are several arguments which go to prove the want of exactness in this zodiac:

First. If it were an almanac or picture of the year, we ought to find, besides the twelve months, the five extra days, which complete the number of three hundred and sixty-five days in the year.

Secondly. The beginning of each of the first four months is marked by the rising of an important star. But the great stars do not happen to follow exactly at those intervals.

Thirdly. This zodiac is divided into two parts, not at the equinoxes, but at the solstices. Now the error in determining the day of the solstice is ten times as great as that in determining the day of the equinox. We cannot hope to find any exactness before the time of Eratosthenes and Hipparchus, when the equi-

nox was first noted by means of a *gnomon* parallel to the earth's pole, and a plane parallel to the equator.

Fourthly. In this sculpture the heliacal rising of the dog-star is placed at the time of the summer solstice. The artist did not know that these events were separated by about twenty-eight days. It was in B. C. 1322 that the dog-star rose on the first of Thoth. It was in B. C. 1210 that the summer solstice was on the first of Thoth; hence the zodiac, if it proves its own date, gives this latter year, B. C. 1210, to the reign of Rameses II., with at least as great a probability as the year B. C. 1322.

1047. SOTHIS, spelt more at length; *B.* 59.

1048. ISIS, under the form of a cow in a boat, meaning the rising of the dog-star. It holds the place of the constellation Cancer in the zodiac and the planisphere of Dendera; Denon, pl. 130 and 132. In the epitaph on Isis, quoted by Diodorus, she says, "I am she that riseth heliacally with the dog-star."

1049. The heliacal rising of the dog-star, in the zodiac of Dendera; Denon, pl. 130. The second figure represents the overflow of the Nile, which begins about the time of that star's rising. Like the figure of Aquarius in the same zodiac, it pours out two streams of water, and was perhaps borrowed from the astronomy of the Chaldees: it denotes rather the Tigris and Euphrates than the one river of Egypt.

1050. Perhaps LEO, a constellation that rises heliacally a month later than the dog-star; *B.* 58.

1051. Perhaps LIBRA, a constellation that rises two months later than Leo; *B.* 58.

1052. Perhaps the figure of the Scales, in its place in the zodiac; *B.* 58.

1053. SCORPIO, in its proper place in the zodiac; *B.* 58. From ⲥⲧⲉⲗⲗⲓⲕ, *a scorpion.*

1054. PHŒNIX, in place of Sagittarius, in the month of Athor, or ninth sign of the zodiac; *B.* 58. It is the word ϧⲉⲛⲓ, *a crane,* or *ibis.*

1055. The same; *E. I.* 12, 12, where it is given as a title to the deceased.

1056. AQUARIUS, in its place in the zodiac; *B.* 59. From ⲥⲱ, *to water.*

1057. The boat of Ra, in the last sign of the zodiac, in the place of Pisces; *B.* 59. It may be doubted however whether this figure, like that of the phœnix in the ninth sign, means a fixed constellation, or points out an event which took place at this time of the year.

1058. SATURN, or the star of Seb; *B.* 58. This is the planet to which we can give a name with the greatest certainty. It is mentioned twice in the zodiac of the Memnonium, once in Virgo, and once in Scorpio.

1059. RISING; "The hours of the *rising* of the day," *E. I.* 28 (first part). From ⲥⲱϭ, *to rise.*

1060. SETTING; "From the *setting* of the planets in the city of Tanis," *E. I.* 57, 33. From ⲕⲱⲣϥ, *to cease.*

1061. RISES; "The constellation Gemini *rises*," *B.* 59. Hence ⲉⲓⲃⲧ, *the east.* This means rising heliacally, or with the sun.

1062. THE EAST, or Aurora; "Thy name is *Aurora*," *E. I.* 118, 4. From ⲉⲓⲃⲧ, *the east,* and ⲗⲁⲓ, *place.*

1063. SUNRISE, or Aurora personified, as shown by the woman's figure; "She is *Aurora*," *E. I.* 118, 27. From HOR, *the sun,* and ϣⲁⲓ, *to rise.*

1064. The same, mentioned with several stars; *E. I.* 118, 6. From ⲣⲏ, *the sun,* and ⲣⲏⲧ, *to be born.*

1065. This figure of a cynocephalus on a column marks the summer solstice in the zodiac of the Memnonium, a little before the end of the civil year; *B.* 58. When the waters covered the fields the monkey was driven to sit upon the top of the boundary-stone. Horapollo says (lib. i. 16) that a cynocephalus was used to mark the equinox. See page 27. But the zodiac here quoted shows the nature of his mistake.

1066. SEVEN; "In the year *seven*," *E. I.* 48, A 1. The units from one to nine inclusive were expressed in this way.

1067. ONE; "The year *one*, the nineteenth day of Athyr, in the reign of Thothmes IV.," *H.* 80. This is the date of the tablet between the fore legs of the colossal sphinx. The sphinx itself may have been centuries older.

1068. SIX, numerals for the day of the month; *E. I.* 4, 12.

1069. FIVE; "In the eleventh year, on the fifteenth day of the month of Epiphi," *E. I.* 73, 13. Horapollo says (lib. i. 13) that a star was used for the number *five*. ⲥⲓⲟⲩ, *a star*, represents ⲯⲁⲉ, *a half*, which was the usual Egyptian word for *five*.

1070. SEVENTY; *E. I.* 48, 9; and *H.* 48. The seventy days spoken of on these funereal tablets are the days which, according to Herodotus, were employed in embalming the body. The patriarch Jacob was mourned for during these seventy days. See Genesis, l. 3.

1071. SEVENTEEN; "The *seventeen* last days of the month," *R. S.* 11.

1072. NINETEEN, following in its place among other hieratic numerals; *H.* 37. The character for nine is the letter S, from the Coptic ⲯⲓⲥ.

1073. FORTY-NINE; *E. I.* 72, 13. The meaning of these numerals is fixed by this tablet. See the following number.

1074. TWENTY-FIVE; its meaning is to be determined from the funereal tablet *E. I.* 73, where the deceased was born on the eighty-first day of the twenty-fifth year of Ptolemy Alexander, died on the three hundred and forty-fifth day of the eleventh year of Cleopatra, and was buried on the thirtieth day of the twelfth year, aged forty-nine years. On turning to the history, we find that according to this interpretation of the tablet he had entered his forty-ninth year when he died.

1075. FOUR HUNDRED; "Living captives *four hundred* and ninety" are mentioned among other booty, *H.* 41, P r.

1076. SIX THOUSAND; "Wine in bottles *six thousand* four hundred and twenty-eight," *H.* 41, T h. In every case the numerals follow the noun.

1077. THOUSANDS, meaning a great number, used in speaking of the amputated hands, the trophies of the conquests of Rameses; *H.* 15. Some men are represented as counting the hands, while others are writing down the number on tablets.

1078. The same; "*Numbers* of bottles, *numbers* of oxen and geese," *E. I.* 39, 9. This character for the numeral, as here more carefully drawn, represents the broad leaf of the *Nymphæa lotus*, which, on the retreat of the waters of the Nile, is seen in

myriads covering the stagnant pools and ditches, and may well be used, like the sands upon the shore, to express a great number. It is , *a plant,* and hence used for , *a thousand.*

1079. NUMEROUS; "*Numerous* oxen and geese, and *numerous* other good libations," *E. I.* 35, A 6. This dual form of an adjective is not uncommon in hieroglyphics.

1080. The same; "*Numerous* honours," *R. S.* 12. It is literally 'thousands of hundreds.'

1081. The same; "Gold, silver, jewels, and *much* of money," *R. S.* 4.

1082. THRICE; "Worship the statue of the defender of Tanis *thrice* aday," *R. S.* 7.

1083. THE TOTAL. In several places the numbers following this word are the sum of those before mentioned; *H.* 41, *H.* 42. From , *unity.*

1084. A FINGER'S BREADTH, a measure, one quarter of a hand's breadth, a twenty-fourth part of an ordinary cubit, and a twenty-eighth part of a royal cubit; *E. I.* (second series) 46.

1085. TWO FINGERS' BREADTH.

1086. THREE FINGERS' BREADTH.

1087. A HAND'S BREADTH.

1088. FIVE FINGERS' BREADTH.

1089. SIX FINGERS' BREADTH.

1090. SEVEN FINGERS' BREADTH.

1091. EIGHT FINGERS' BREADTH.

1092. A SPAN, or measure of eleven fingers' breadths; *E. I.* (second series) 46. The figure is a bird's claw.

1093. A CUBIT, or measure of twenty-four fingers' breadths; *E. I.* (second series) 46.

1094. A ROYAL CUBIT, being an ordinary cubit with a hand's breadth over, or twenty-eight fingers' breadth; *E. I.* (second series) 46. It is 20·675 inches long. This longer cubit is described in Ezekiel, xl. 5.

1095. CHIEF, or 'first,' used, as we have seen, in the names of those months which are the first of their respective seasons.

1096. The same; "*Chief* of the scribes," *E. I.* 89, 4, and *E. I.* 86, 8.

1097. The same, a singular noun, though with a plural termination; *M. R.* 111 and 115. This is perhaps the same as the titles, No. 698 and 699.

1098. THE LAST; "In the last year in the month of Chœac of the illustrious reign of King Ptolemy Neus Dionysus," *E. I.* 4, 5. This is the letter CH, and is the word ⲥⲁϩⲉ, *the last.*

1099. LAST DAY; "During the appointed *last day* of the month of Mesore, the birth-day of the priest living for ever," *R. S.* 10; also *R. S.* 11. The first letter is an H, and the word is ⲑⲁϩ, *the last.*

1100. The same; "Buried in the pyramid, in the twelfth year on the *last day* of Thoth," *E. I.* 72, 13. As we learn from the same tablet that the deceased person died in the eleventh year, on the fifteenth day of the month of Epiphi, we have the required seventy days of embalming between the two dates.

1101. This character, which we have seen used for *last*, is also the title CHIEF, as in the following groups. It may be the word ϩⲏ, *beginning*, which is so near the Coptic word for *end* or *last*, that it may be easily mistaken for it.

1102. MASTER OF THE HOUSE, a title before a man's name; *E. I.* 70, H 1. It is the word ϩⲁⲓ, *husband*, from ϩⲏ HI.

1103. The same; "The *master of the house*, the high-priest Shishank," *E. I.* 96.

1104. CHIEF OF THE TEMPLE; "An offering from the *chief of the temple* to the gods," *E. I.* 106, 16. The second character represents the two square towers at the gate of each of the large temples of Upper Egypt.

1105. The same; "Guardian of the palace, *chief of the temple*," *E. I.* 107, 22.

1106. Probably the same; "The scribe, *chief of the temple*, Hapimen deceased," *E. I.* 44, 2.

1107. CHIEF OF THE TEMPLES; *E. I.* 62 (second part). It has the lengthened plural termination common in this inscription.

1108. CHIEF SCRIBE; *E. I.* 44, 1.

1109. CHIEF OF THE PRIESTS; "Guardian of the temple of Mandoo, *chief of the priests*, Mandohaso deceased," *E. I.* 84, 4.

1110. CHIEF OF THE LEARNED MEN; *E. I.* 75, 27. From the word ⲥϧⲱ, *learned.* Or perhaps SINGER FOR THE YEAR, from ϩⲱⲥ, *singer,* and *Year,* No. 953.

1111. The same; *E. I.* 74, 19.

1112. CHIEF SOUTEN; *E. I.* 44, 1. This title of *souten,* or ruler, is applied to priests as well as kings.

1113. CAPTAIN, or chief of the soldiers; "An offering for the welfare of the *chief of the soldiers,*" *E. I.* 95, 2.

1114. EACH FIRST; "Which shall be set up in the temples of Egypt, in *each first,* each second, and each third side of the base of the statue of King Ptolemy," *R. S.* 14.

1115. EACH SECOND; *R. S.* 14.

1116. EACH THIRD; *R. S.* 14.

1117. EVERY REGION; "From the first day of the month of Thoth, during five days, in *every regian,*" *R. S.* 12.

1118. EVERY; "A portable statue of silver in *every* temple in Egypt," *R. S.* 8. The two last letters may possibly form no part of this word.

1119. The same; "*Every* month," *E. I.* 48, A 2.

1120. OTHER, forming part of several following groups. It is the word ⲕⲉⲧ, *other.* "Beloved by the *other* gods," *E. I.* (second series) 41, 5.

1121. The same; "Tried by the *other* gods," *E. I.* 36, 19. The first character is a different form of the ⲕ, which more particularly belongs to the word *city.*

1122. The same; *E. I.* 28 (second part). From ⲕⲉⲧϥ.

1123. The same; "Perform sacrifices and *other* rites," *R. S.* 12; also *R. S.* 11.

1124. The same; "Make libation, perform sacrifices and *other* rites on the festivals," *R. S.* 11. The first character may perhaps mean *similar.*

1125. The same, or possibly VARIOUS; "Oxen, geese, money, and *various* holy libations," *E. I.* 18, 2.

1126. The same, with a plural termination, in a similar sentence; *E. I.* 60.

1127. The same; "Thousands of *various* holy libations," *E. I.* 60.

1128. WITH THE OTHER; "Victory, health, power, *with the other* blessings of a kingdom, remaining to himself and his children for ever," *R. S.* 5.

1129. WITH THE OTHERS; "They shall also carry out the shrine and portable statue of god Epiphanes thrice gracious *with the others*," *R. S.* 8.

1130. BARGE; "The holy *barge* of Horus-Ra;" "The holy *barge* of Osiris," *H.* 3. The navigation of the Nile by means of barges, with a chair and an awning, is described by Strabo, and these barges are frequently mentioned and represented in connection with the religious ceremonies, of which one of the principal ones was the carrying the body of the deceased across the river or the lake to be buried with the usual honours, after the judges had decided that the actions of his life had made him worthy of them. Another water ceremony was carrying out the statues of the gods in barges on the Nile.

1131. GOING BY BARGE; "While the illustrious sovereign was *going by barge* to the palace of Memphis," *R. S.* 9.

1132. BARGES; "The *barges* of Egypt," *E. I.* 28 (second part).

1133. WATER PROCESSIONS; "At the grand going-out from the temple of the statue of Amun-Ra, in the *water processions* they shall also carry out the statue of god Epiphanes thrice gracious, with the others," *R. S.* 8.

1134. BARGE; *E. I.* 105, 23. Hence ϫOI, *a ship.*

1135. BARGE-MAN; "The representation of the *barge-man* of the Osiris-like king, lord of the world, Amyrtæus," *E. I.* 28 (second part). The arm marks the person, not the barge, to be here meant.

1136. SHIP; *E. I.* 77, 4. Hence ϪΔΤΟ, *a ship.* The sail is used for the vessel, the part for the whole.

1137. The same, in the plural; *E. I.* 52, 32. This sail and mast is often held in the hand of the bird which brings back *breath* and life into the mummy at its resurrection. It is typical of wind or breath.

1138. The same; *E. I.* 78, 8. Here as elsewhere the double T has no more force than the single T of No. 1136.

1139. The same, in the plural; "The *ships* and boats of Upper and Lower Egypt," *E. I.* 73, 11. The letters N O are the plural termination.

1140. The same; *E. I.* 105, 19. It is spelt ϫOI, like No. 1134.

1141. Probably GOING BY BARGE; "*Going by barge* in the appointed water procession to the temple," *E. I.* 106, 13. See No. 1131. The first character ought possibly to be the same as in No. 1140.

1142. BARGE; *E. I.* 107, 24; or perhaps 'model of a barge.' See the word *Image,* No. 1176. Small models of barges were carried in the processions, and were worshipped in the temples.

1143. The same, in the plural; *M. C.* 107.

1144. SHIPS; *E. I.* 73, 11. See the same plural termination in No. 1139.

1145. The name of a ship highly ornamented with gay colours, used for the royal processions on the Nile, *M. C.* 108.

1146. Perhaps WENT BY BOAT; "Afterwards he *went by boat* in his thirteenth year," *E. I.* 73, 7. The letters M, S, T, may mean ⲙⲉϥⲧ, *to travel.*

1147. BARGE; *H.* 41, U i. Perhaps from ⲧⲟⲟⲧⲉ, *a fringe* or *awning.*

1148. The same; "Ruler of the *ships* of Egypt," *H.* 41, V g. This is in spelling nearly the same as the last.

1149. The same, in the plural; *M. C.* 108. These are ornamented with gay colours.

1150. STEERSMAN, written over the man who holds the rudder of the boat of Ra; *E. I.* 28. He has a hawk's head like Horus.

1151. The same, over the hawk-headed god who steers the boat of Ra; *M. H.* i. 3. The first two letters are the prefix ⲡⲉϥ, by which nouns are formed from verbs; thus from ⲉⲣϩⲙⲙⲉ, *to steer,* is formed ⲡⲉϥⲉⲣϩⲙⲙⲉ, *a steersman.*

1152. QUEEN OF THE BARGE, a title over the head of Isis, when standing in the barge with the other gods; *E. I.* 28, and *M. H.* i. 3.

1153. MAST, written over the short post to which the rudder is tied in the boat of Ra; *E. I.* 64. From ⲑⲟⲕ, *a mast.*

1154. Boat of Ra, written under the prow of the vessel; *E. I.* 28. Beside the steersman eight gods are standing in the boat, of whom the chief is under an awning.

1155. The same; *E. I.* 4, 5.

1156. The same; "The Osiris-like queen deceased, in the *boat* of Ra," *E. I.* 57, 17.

1157. Perhaps appointed boat; "Sailing in the *appointed boat* to the temple," *E. I.* 106, 13. ⲥⲓⲱⲟ, *a dog*, may be the first half of the word ⲥⲱⲟⲩⲧⲉⲛ, *appointed*. The dog should however be without a head. In our figure the head has been added by mistake.

1158. Water-ceremony; "Ruler of the barge in the *water-ceremony*," *E. I.* 97, 13. The last letters are the word ⲙⲙⲟⲟⲩ, *water*. Here again the dog's head has been added by mistake.

1159. Festival; "The holy days, the seventeen last of the month, on the *festival*, in the temples of Egypt," *R. S.* 11. This is the figure of a sacred barge, with an awning over it, used to carry out the statues of the gods.

1160. Festivals; "Lord of the annual *festivals* on the Nile," *B.* 59. "Lord of the *festivals*" is a title of Amunothph III., *E. I.* 24, A 3.

1161. The same; "Clothe the statue for the ceremonies, like to the gods of the country, at the *festivals*," *R. S.* 7.

1162. The same; *E. I.* (second series) 41, 6.

1163. Festival-days; "Upon the *festival-days*, at the grand goings-out of the statue of Amun-Ra, in the water-processions," *R. S.* 8.

1164. Systrum, a musical instrument, to be held in the hand and shaken; "Priest of the *systrum*," *E. I.* 48, A 6.

1165. Sword, pronounced seb, in the name Sebekra, the prenomen of Amunothph I., from ⲥϩϭⲓ, *a sword*. It has the same force in ⲥⲁϩⲟⲗ, *foreign*, No. 1856.

1166. Bridge; "The *bridge* of life" is written on the bridge over the river, *E. I.* 66. Hence ⲧⲏⲛⲏ, *a bridge*.

1167. Pair of scales; *E. I.* 1, 7. They were used to weigh the actions of the dead, and are thus mentioned on the funereal tablets. Also on the scarabæi, *E. I.* 70, A 5, B 5, D 5.

1168. The same; *E. I.* 33, B 6, where it is followed by the determinative sign. From ⲙⲁⲁϣⲓ, *a balance.*

1169. OBELISK; "The *obelisk* of Rameses II.," on the base of the obelisk from Luxor, now at Paris, *E. I.* 43, F. This word was probably in the feminine gender, as there is a feminine article before it.

1170. OBELISKS; *B.* 48.

1171. Two SCULPTURED OBELISKS; *B.* 48. The first two letters are probably ⲥⲁϩ, *writing.*

1172. PYRAMID; *E. I.* 72, 13. As this word was used for a tomb on this tablet of the reign of Cleopatra, it is probable that tombs were still built of that form in the neighbourhood of Memphis, although of a small size. Our name is derived from ⲡⲓ ⲣⲁⲙⲙⲁ, *the mountain.*

1173. TABLET; "Set up a *tablet* in the temple, carved with letters for the priests," *R. S.* 14. Most of the funereal tablets have round heads like this character.

1174. HARD STONE; "Two obelisks made of *hard stone*," *B.* 50, 6. It is spelt S T N, from ϫⲟⲧ, *hard,* and ⲉⲛⲉ, *stone.*

1175. STATUE; "Also set up a *statue* to King Ptolemy immortal, beloved by Pthah," *R. S.* 6; also *R. S.* 14. It is perhaps the word ϫⲉⲛⲧ, *to cut,* though the force of the first character is doubtful. It is a pair of arms holding a chisel, the instrument with which the statue was formed.

1176. The same; "Priest of the *statue* of Rameses, a man deceased," *E. I.* 26.

1177. The same, or rather SCULPTURE; "Decrees relating to the *sculpture* of the boat," *E. I.* 28 (second part). This is over a representation of the boats in which the statues of the gods are carried out upon the Nile.

1178. A STATUE; *E. I.* 35, A 9. It is followed by the statue as the determinative sign after the word sculpture.

1179. The same, with a male figure as the determinative sign, although it relates to Queen Nitocris; *B.* 50, 5. That queen is so represented on her obelisk, probably to mark that she was a queen in her own right, not simply a queen consort.

1180. Perhaps STATUES; *E. I.* 106, 19.

1181. SPHINX; *H.* 80, on the inscription in the temple, built by Thothmes IV., between the legs of the colossal sphinx near Memphis.

1182. SANDAL, written over men cutting out and sewing sandals; *M. C.* 63. The leg is here the determinative sign, perhaps to distinguish sandals from gloves. It is the word ϵωοτι, *a shoe.*

1183. The same, in the plural; written over a man carrying a pair of sandals, *M. C.* 63. Here the sole of the shoe is used as a T, the first letter in the word.

1184. HANDS; "Thousands of *hands,*" *H.* 15, Z r. In this picture Rameses II. is returning home from his conquests, his soldiers are bringing captives with their arms tied behind, attendants are counting and throwing into heaps the hands of the enemies, which have been brought as trophies, and the scribes are recording the number on their tablets. The letters are K, A, with a hand as the determinative sign, from ϰϧϩ, *a fist.*

1185. DOORS; "*Doors* of the temple," *E. I.* 16. These were each of a single block of stone, with one side lengthened as an axis to turn in the socket.

1186. The same; *E. I.* 63 (second part).

1187. THE TWO DOORS OF HEAVEN; "Appointed door-keeper of *the two doors of heaven,*" *E. I.* 59, 5.

1188. THE TWO DOORS OF THE NILE; "Door-keeper of *the two doors of the Nile,*" *E. I.* 59, 5. This follows the sentence last quoted.

1189. KEEPER OF THE TWO DOORS; "Son of the priest, the appointed *keeper of the two doors* of heaven in the city of Thebes," *E. I.* 69, A 31.

1190. DOOR-KEEPER; "She is the holy appointed *door-keeper,*" *E. I.* 117, 30. The sculptor, forgetting the person spoken of, had first made this word end with the pronoun masculine, and then changed it to the pronoun feminine. Hence the last letter is ambiguous. The arm marks the person, as in No. 1135.

1191. The same; "The appointed *door-keeper* to Ra," *E. I.* 64. This is the title of the great serpent, which, as it stands on its tail, looks over the door of the temple.

1192. The same; *E. I.* 34, B. The arm alone marks the person, and the sitting figure, which seems added very unnecessarily, helps to prove that it is the title of a man. Also without the sitting figure; *E. I.* 69, A 22.

1193. The same, or more exactly GUARDIAN OF THE DOOR; *E. I.* 61, and *E. I.* 64.

1194. The same; the name of a man standing beside the door of the tomb, *E. I.* 65. The word ⲣⲟ, *a door,* is here used instead of the determinative sign in the former group.

1195. A DOOR, being the Coptic ⲡⲉⲣⲣⲉ; Dr. Lee's *Triple Mummy-case,* fig. 20. "Her name is the *door,*" which is explained by finding 'door-keeper of heaven' a common title for a deceased person. See No. 1187.

1196. ARROW; *M. H.* i. 1, where two arrows are laid upon the altar before the goddess Isis. It is the word ⲥⲁϯ, *an arrow,* and the goddess's name was spelt in nearly the same way.

1197. JEWELS; "Gold, silver, *jewels,* and much of money," *R. S.* 4. The word may be from ⲉⲛⲉ, *a stone,* and ⲥⲁⲓ, *beautiful.*

1198. TREASURES; it follows the word 'golden,' *E. I.* 79, 12. Perhaps from ⲁϩⲟ, *a treasure.*

1199. Perhaps the same; "Guardian of the *treasures* in the palace," *E. I.* 80, 3.

1200. GOLD; "A portable statue of *gold,*" *R. S.* 8. The character is the dish and cloth used in washing the gold dust in the mines.

1201. GOLD; *R. S.* 4. It may be the word ⲛⲟⲩϧ, with a syllable prefixed.

1202. The same; "*Gold* from the mines," *B.* 50, 9.

1203. The same, or rather GOLDEN; "*Golden* treasures from the mine," *E. I.* 79, 12.

1204. SILVER; *R. S.* 4. It is spelt M K T: it is the word ϧⲁϯ, *silver,* spelt ⲕϧⲁϯ in composition. The M is perhaps the word ⲙⲟⲟⲩϯ, *dead,* used to distinguish silver from quicksilver, which latter was also known to the Egyptians.

1205. The same; *E. I.* 79, 11. It is spelt ⲙⲙⲱⲟⲩϯ, *dead,* ⲕϧⲁϯ, *silver.*

1206. Some articles or other, made of silver; *E. I.* 80, 9. Also without the plural termination; *E. I.* 82, 7.

1207. MINES; "The *mines* of the kingdoms," *B.* 50, 5. The first character may perhaps be the word ⲉⲓⲱ, *to wash*. The second is the cloth through which the gold is washed.

1208. MINES; "Gold *mines*," *B.* 50, 9. "Theban *mines*," *B.* 50, 11. The first letter is the word ⲣⲣⲁ, *place*. The whole is 'the place of the washings.'

1209. The same; *B.* 51. Here we have the determinative for *a hill*, between the word *place* and the word *washings*.

1210. The same; "Golden treasures from the *mines*," *E. I.* 79, 12.

1211. MONEY; "Gold, silver, jewels, and much of *money*," *R. S.* 4. The first character occurs six times on the Rosetta Stone, and is probably a wire of pure gold bent into a ring, the form in which gold was usually kept before the invention of coins. Pliny, when blaming the love of gold, says, "Pessimum vitæ scelus fecit, qui id primus induit digitis," as if all gold had been in the form of rings. This character is the letter S, and also the word ⲁⲥⲟϫ, *price*; and the whole may be ⲥⲟϫⲉⲙ, *price*, spelt S E M.

1212. DEBTS; "Remitted *debts*," *R. S.* 2.

1213. OWING; "Likewise what was *owing* to the treasury of the palace," *R. S.* 2. This is the first half of the word *debts*, but with a different form of the letter T.

1214. TREASURY, in the sentence last quoted.

1215. PAID, REMITTED; "He *paid* the soldiers what was right," *R. S.* 1. "He *remitted* the debts," *R. S.* 2.

1216. MONEY; "Oxen, geese, *money*, and various good libations," *E. I.* 18, 2. These are the usual gifts mentioned on the funereal tablets.

1217. The same, on a funereal tablet; *E. I.* 39, 9. If this is the same as No. 1211, the last character is M or N.

1218. The same; *E. I.* 15, 3.

1219. The same; *E. I.* 69, A 27. Here we have a new form of the letter S.

1220. The same; *E. I.* 48, B 2.

1221. The same; *E. I.* 25, 4.

1222. Nearly the same; *E. I.* 117, 23. The first letters are perhaps the word ⲧⲁⲗϥ, *to sell.*

1223. Nearly the same; *E. I.* 52, 45. The first letters may perhaps be the word ⲁⲁⲁⲛⲭⲱ, *a field,* and the whole mean *rent.* It is enumerated among the pious gifts.

1224. The same; *E. I.* 52, 42.

1225. TRIBUTES; "The *tributes* of the subjects," *B.* 42. This is the word ⲟⲉⲣⲡⲏⲥⲓ, the name of an Egyptian weight.

1226. CHARIOT; *E. I.* 73, 10. The letters are ϩⲧⲏ, *a chariot,* and ϭⲟⲭⲓ, *to run.* It is followed by the determinative sign.

1227. Nearly the same; *E. I.* 73, 10. The letters are ⲭⲱⲣⲉ, *victorious.* It is perhaps part of a triumph, or part of a chariot race.

1228. The same, being the determinative sign following the last group of characters. This inscription belongs to the reign of Cleopatra; and it was not before the Greek sovereigns that chariot races were known in Egypt.

1229. I, ME, MYSELF; "Honour to Neith *myself,*" is written over the head of the goddess, *M. H.* i. 7. It is the Coptic pronoun ⲁⲛⲟⲕ.

1230. The same; "Honour to Anubis, guardian of the temple. *I am* Anubis, guardian of the temple, the Osiris-like king, lord of the world, Oimenepthah (or Osimenpthah), deceased," *E. I.* 65, 1. Diodorus gives three inscriptions beginning in this way, one of which is of this very king. It begins "*I am* Osymandyas, king of kings." See page 18.

1231. The same; "Honour to Imo; *I am* the son of the lord Osiris," *E. I.* 44, 12. "*I am* the mother of Amenti," *E. I.* 57, 9.

1232. The same; "Honour to Nepthys; *I am* from the lord Osiris," *E. I.* 57, 10. This sentence is explained by that quoted above, under No. 1231.

1233. The same, in the feminine; "Nepthys the sister goddess, *myself,*" *M. H.* i. 16. This is a remarkable instance of a personal pronoun varying in gender with the sex of the speaker. In some cases the goddess, probably Isis, styles herself simply 'myself,' *M. H.* i. 24.

1234. THY, the pronoun adjective, following the noun with which it agrees; "*Thy* name" occurs repeatedly, *E. I.* 118.

1235. THOU ART; it begins several sentences; *E. I.* 28 to 30. It is formed of the two Coptic prefixes, ⲉⲕⲛⲁ for the second person singular future, and ⲛⲁⲕ for the second person singular imperfect. See ⲛⲁⲕ, No. 2015.

1236. The same, with the omission of a letter, in a similar sentence; *E. I.* 30.

1237. HE IS; *E. I.* 30. The first half of this word is the same as the first half of the last; it may therefore be the verb, though it certainly resembles the pronoun of the second person. The second half of this word is ⲉⲩⲛⲁ, the Coptic prefix for the third person singular.

1238. The same, with the omission of a letter; *E. I.* 28.

1239. THE, HIS; "*His* son Afo, a man deceased," *E. I.* 19. "*His* [mother was] the lady the priestess," *E. I.* 27, 13. "A man deceased *his* [mother was] the lady Nantipe, a woman," *E. I.* (second series) 49. In these, as in many such sentences, the word 'mother' is understood.

1240. The same, in the feminine; "*His* daughter," *E. I.* 20, 13. "*His* mother," *E. I.* 20, 24.

1241. HE, HIM, with a masculine termination; "*Him* the giver of life," *E. I.* 43, 3, 7. It is the Coptic ⲉⲩ.

1242. SHE, with a feminine termination; "*She* is the royal wife, the great Tashot," *E. I.* 116, 26. It is the Coptic ⲉⲥ.

1243. HE, HIM; "*He* the king received the country of the kingdom," *R. S.* 10. Also UPPER, in "*Upper* Egypt," *E. I.* 38, 8. See No. 769 and No. 1384. Thus the words *he* and *upper* are spelt with the same letters, and not to be distinguished without the help of the determinative sign or the words which follow.

1244. The same; "The statue of *him* the son of Ra, Amunmai Rameses," *E. I.* 42, 4.

1245. SHE, the feminine of the last; *E. I.* 118, 30.

1246. The same. Here the sculptor, in forgetfulness, first gave to this word a masculine termination, which he afterwards changed to a feminine termination, *E. I.* 118, 27.

1247. THE, HIS; "*The* obelisk of Rameses II.," *E. I.* 43, F.

This pronoun has a double sign of the gender. First, it has a masculine termination, because, like the English *his*, not *her*, it relates to a man; and secondly, it has the feminine article inserted, because, like the Latin *sua*, not *suus*, it agrees with a feminine noun.

1248. He; "*He* is Amun the lord god," *E. I.* 42, 3. Hence the Sahidic ⲛⲧⲟϥ.

1249. The same; "Born *he was* on the twenty-fourth day of the month of Paÿni," *E. I.* 48, 10. Here we have the vowel which we see in the Coptic word, which was wanting in the last group.

1250. She; "*She is* Ra," *E. I.* 117, 19. This is the feminine of the last, in Coptic ⲛⲧⲟⲥ.

1251. The same, but with a blunder of the sculptor, who had first put the wrong termination; "*She is* Horus, *she is* the moon, *she is* Thoth," *E. I.* 116, 26.

1252. Those, which; *E. I.* 28 (first part). Also with a different form of the t; *E. I.* 28 (third part); *E. I.* 63 (second part); *E. I.* 66 (first part).

1253. The same, shortened by the omission of the letter t; *E. I.* 28 (third part).

1254. The same, shortened by the omission of the letter s; *E. I.* 30. In these three groups we seem to have the pronoun used as the termination of a noun.

1255. Himself, or perhaps to himself; "A kingdom remaining *to himself* and his children for ever," *R. S.* 5.

1256. His, always following the substantive; "*His* children," *R. S.* 5. "*His* name-day," *R. S.* 7. "From *his* father," *R. S.* 10. This is the small horned serpent, the *Coluber cerastes*, which has a fleshy horn on each eyelid. It is the letter f, from ϩϥⲱ, *a serpent*, and is the Coptic suffix ϥ, *his*.

1257. Her, always following the substantive; "*Her* mother," *E. I.* 53, A 4, and *E. I.* 59, 26. It is the Coptic ⲉⲥ.

1258. The same, being another form of the letter s; "*Her* mother was the goddess Neith-Acoret deceased," *E. I.* 118, 1.

1259. The, his, being a contraction of No. 1239; *E. I.* 35, A 15. Also like, as a contraction of Nos. 1281 and 1282; "Isis

the great mother-goddess, *like* Ra, queen of heaven," *E. I.* 4, 1.

1260. THIS, WHICH; "*Which* he wore on his investiture in the temple," *R. S.* 9. This is perhaps the same as No. 1243.

1261. THESE; "*These* prayers to Ra," *E. I.* 64 (first part).

1262. THEREFORE, or perhaps THEREFORE UNTO HIM; "*Therefore unto him* the gods gave victory," *R. S.* 5.

1263. THIS, THESE, WHICH; "*Which* shall be set up in the temples of Egypt," *R. S.* 14. "By *which* it shall be conspicuous," *R. S.* 8. "*These* prayers to Osiris," *E. I.* 1, 1. It is the Basmuric word ⲉⲗⲉⲧⲟⲩ, *these*.

1264. The same, in the feminine; "*This* great queen, the royal wife," *E. I.* 37, c 3.

1265. The same; "*These* temple services," *R. S.* 7.

1266. The same; *E. I.* 83, 3. It begins the sentence, and is followed by the deceased person's titles. It is perhaps the Coptic prefix ⲡⲉϥ.

1267. The same, in the feminine; "*This* great queen, the royal wife," *M. R.* 115.

1268. The same; *E. I.* 45, 14.

1269. Perhaps the same, in the plural; "*These* are libations to the priestess, the queen of the earth," *E. I.* 56, B 1.

1270. AND; "The picture of his barge, *and* the Egyptian barges," *E. I.* 28 (second part). From ⲟⲩⲁϩ, *to add*.

1271. The same; "A kingdom remaining to himself *and* his children for ever," *R. S.* 5. From ⲁϩⲉ, *and*.

1272. The same, several times on the Rosetta Stone. If the cross character is not a mouth, R, but an eye, E, this word has the same sound as the last.

1273. The same; "In the reign of the Queen Cleopatra *and* her son Cæsar," *E. I.* 73, 13. From ϩⲓⲛⲁⲓ, *also, thus*.

1274. WITH FREE WILL; "*With free will* on the seventeenth day of Paophi," *R. S.* 10. It is the Coptic ϩⲧⲟⲣ, *free will*.

1275. The same; *R. S.* 2, where the stone is broken, and it is doubtful whether the last letter forms a part of this word. It may be ⲉⲛⲛ ϩⲧⲟⲣ, *of free will*.

1276. IN ADDITION; "*In addition* make libations and perform sacrifices," *R. S.* 11. It is the Coptic ⲉⲛⲛ ⲟⲩⲁϩⲧⲟⲧ.

1277. The same; "*In addition* set up a statue to King Ptolemy," *R. S.* 6; also *R. S.* 9.

1278. The same; *R. S.* 7.

1279. Nearly the same; "*Also* during the splendid going by barge to the palace of Memphis," *R. S.* 9.

1280. ADDITIONAL, in the plural; "According to these decrees *additional*," *R. S.* 13.

1281. LIKE; "*Like* Ra, a living image of Amun," is part of the prenomen of Euergetes II., *K.* 237. It is the Coptic ⲉⲓⲙⲉ, but spelt with an M.

1282. The same, or rather LIKE UNTO; "Clothe the statue for the ceremonies *like unto* the gods of the country," *R. S.* 7. The last character may be the preposition.

1283. LIKE; "Other *like* fittings for the temple of Tanis, for Apis," *R. S.* 4. "Living *like* Ra for ever," *E. I.* 36, 1. "Giver of life, *like* Ra, for ever," *E. I.* 42, 2. From ϩⲉ or ⲑⲉ, *like*. It here follows the noun.

1284. The same; "Rameses II., giver of light, *like* Ra," *E. I.* 15.

1285. The same, with feminine termination; "To set up a *like* shrine to the god Epiphanes thrice gracious," *R. S.* 13. On the other hand this might be ϩⲁⲧ, *silver*. Compare also No. 1275.

1286. THE SAME; "In *the same* year," *E. I.* 72, 10. We have this word in Coptic, in its duplicate form, ⲧⲉⲙⲧⲱⲙ, *to imitate*.

1287. The same; "She is the holy Anubis, *the same* is the god of truth," *E. I.* 116, 27.

1288. The same; "*The same* in manner as the two grand asps," *R. S.* 9. In a long inscription in *H.* 41 and 42, in a succession of dates, we have

The year XXIX.	The year XXXI.	The year XXXIII.
The year XXX.	The year *same*.	The year *same*.
The year *same*.	The year *same*.	The year XXXIV.

Also as ALSO, in *E. I.* 6.

1289. Probably NOW, LATELY; "The son of the sun, Oimenepthah *lately* deceased," *E. I.* 65, 1. "The deified King Rameses

III. *lately* deceased;" *E. I.* (second series) 91, 1. From ⲡⲟⲟϣ, *today.*

1290. ONLY; "She is the *only* child," *E. I.* 117, 13. From ⲡⲟϣⲁⲗ, *alone.* The adjective here follows the noun, and is itself followed by the determinative sign. It also seems to mean EXCELLENT.

1291. The same, in the feminine; "I am the *excellent* lady Nepthys," *E. I.* (second series) 96, 8.

1292. To, FOR, OF; "Letters *for* the priests," *R. S.* 14. "*For* the offering *of*" [the several undermentioned persons]; *E. I.* 20, 8. "A gift to Osiris, ruler *of* Amenti," *E. I.* 13, 1. This is the letter N, and the preposition ⲉⲛ or ⲛⲁ.

1293. The same; "The gods *of* Thebes," *E. I.* 25, 9.

1294. The same; "Offerings *at* the doors of the temples," *E. I.* 16. This is another form of the letter N.

1295. The same; "Offerings to Aroëris *for* the king the lord of the world, Rameses II.," *B.* 57.

1296. The same; "Honour *to* the deified lady," *E. I.* 52, 1. "Honour *to* Amun-Ra, king of the gods," *E. I.* 43, 3, 1.

1297. The same; "Honour *to* Anubis, king of the land," *M. H.* i. 18. Here, as in many other cases, the two waved lines have only the force of one N.

1298. OF, BELONGING TO; "The priests *of* the temples of Egypt shall wear crowns," *R. S.* 12. "It has pleased the priests *of* Upper and Lower Egypt," *R. S.* 5. "The temples *of* Upper and Lower Egypt," *E. I.* 72, 10.

1299. As a noun, PLACE, SQUARE; as a preposition, IN, ON, FROM; "On each first, each second, each third of the *square base* of the statue of King Ptolemy," *R. S.* 14. "Upon the *square* round about the crown," *R. S.* 9. From ⲣⲁⲁ, *place.*

1300. The same, as a preposition; "Carved *in* letters for the priests," *R. S.* 14. "Like *in* manner to the two grand asps," *R. S.* 9. "Gold, silver, jewels, and much *of* money," *R. S.* 4. "Going by barge *to* the palace of Memphis," *R. S.* 9. "Set up in the temples *in* Egypt," *R. S.* 14.

1301. The same; "*On* each first, each second, each third of the square base," *R. S.* 14.

1302. The same; "The priests of the temples *in* Egypt shall wear crowns during the proclamations of god Epiphanes thrice gracious, *in* the splendid holy liturgies," *R. S.* 12. Also with the same meaning, as part of No. 1276 and No. 1278. It is the Coptic ϵⲛⲛ, the note of the genitive.

1303. The same; "A gift dedicated *to* Pthah-Sokar-Osiris," *H.* 70, U p.

1304. The same; "In the festival, *in* the temples of Egypt," *R. S.* 11. "Thousands *of* oxen, thousands *of* geese," *E. I.* 56, B 14. Also BELOVED, being the word ⲛⲛϵⲓ, *to love*; "The royal scribe, the royal priest, *beloved* by Amun, king for ever," *E. I.* 22, 11.

1305. OF, IN, WITH; "King *of* Upper Egypt;" "King *of* Lower Egypt," *E. I.* 36, 17. This is the word ⲛⲛϵⲙ, *in, with.*

1306. The same; "Wine *in* bottles, six thousand four hundred and twenty-eight," *H.* 41, T g; also *H.* 41, T e. This word is also the last syllable of some proper names, as Hapimen, *belonging to Apis*, No. 1992.

1307. The same; "Son of the sun, *in* the abode of heaven," *E. I.* 57, 10.

1308. The same; "The Osiris-like queen, the great goddess, *in* the abode of heaven with the holy gods," *E. I.* 58, 19.

1309. FROM; "Received the country of the kingdom *from* his father," *R. S.* 10.

1310. The same; "*From* the new moon of Thoth, during five days," *R. S.* 12.

1311. GOING-OUT, meaning the sacred procession with the boats; "The holy *going-out* on the holy days, on the seventeen last days of the month," *R. S.* 11. From ⲛⲛⲁⲓ, *place.*

1312. GOINGS-OUT; "The *goings-out*, and coronations, of the boat of Ra, on the last year in the month of Mesore of the illustrious reign of King Ptolemy," *E. I.* 4, 5.

1313. The same, meaning the times of the stars' rising or setting; *E. I.* 59, 38.

1314. IN; "Golden treasures *in* the mines," *E. I.* 79, 12. From ⲥϵⲙ, *in.*

1315. Perhaps THEN; "And bearing patiently, *then* remitted the debts," *R. S.* 2. This may be the word ⲛⲛⲙⲁⲓ, *here.*

1316. Of, from, in, for; "A righteous good man deceased, born *of* Neithamun, a woman deceased," *E. I.* 12, 1. This is the word ⲛⲧⲉ, *from*.

1317. The same; "The temple of Aroëris, *in* Tanis," *E. I.* 58, 27.

1318. The same; *E. I.* 9, 4; unless it may here be the name of a city.

1319. The same; "The temple *of* Thebes," *E. I.* 6. "The temple *of* Tanis," *E. I.* 58, 26.

1320. The same; "Set up a tablet *in* the temple," *R. S.* 14. "Similar fittings of the temple of Tanis *for* Apis," *R. S.* 4.

1321. The same; *E. I.* 4, 2.

1322. The same; "Prayers to Osiris *for* his offering, by the offering of the priest," *E. I.* 8.

1323. Upon, while; "*Upon* the appointed last day of Mesore, the birth-day of the priest living for ever," *R. S.* 10. "Also *while* the illustrious sovereign was going by barge to the palace of Memphis," *R. S.* 9.

1324. Of, by; "His son, beloved *by* the priests," *E. I.* 13, 7. "Priest *of* the soldiers, the great Amuni," *E. I.* 17, 3. "Lord *of* Lower Egypt," *E. I.* 106, 14.

1325. The same; *E. I.* 86, 10.

1326. The same; *E. I.* 39, 9.

1327. The same; *E. I.* 39, 9.

1328. The same; *E. I.* 41, 11. Also chief, or *melek*, being a contraction of No. 681; "The deified *chief* of the soldiers," *E. I.* 114, 15.

1329. The same; "Horus the avenger of his father, the god *of* Thebes," *E. I.* 4, 2.

1330. The same; "Servant *of* the slaves," *E. I.* 57, 42. But see No. 1478, where we have translated this group as 'chained.'

1331. With; "On his investiture in the temple *with* the country of the kingdom," *R. S.* 9.

1332. Of, used in dates; "In the thirtieth year *of* the reign of the guardian of the land," *H.* 41, R g; also *H.* 41, Ż m. From ⲉⲥⲏⲧ, *in*.

1333. The same; "In the twenty-ninth year *of* the reign of

the guardian of the land," *H.* 41, Z c. This group shows in what order the letters are to be read in the last group.

1334. OF; "Osiris, ruler *of* Lower Egypt," *E. I.* 48, A 5.

1335. The same; "The blessings *of* a kingdom remaining to himself and his children," *R. S.* 5.

1336. Probably the same; "A gift dedicated *to* Osiris, ruler of Amenti," *E. I.* 17, 1. "Hapimen deceased, *with* Osiris," *E. I.* 44, 31.

1337. DURING; "From the new moon of Thoth, *during* five days," *R. S.* 12.

1338. Probably RELATING TO; "Decrees *relating to* the holy ———," *E. I.* 28 (first part).

1339. The same; "Decrees *relating to* the offering to the great god the palm-branches," *E. I.* 28 (third part).

1340. The same; "Decrees *relating to* the fitting out of this barge," *E. I.* 28 (second part).

1341. The same; "Decrees *relating to* the conquered serpent," *E. I.* 63 (second part).

1342. BELONGING TO, OF; "Lord of Upper Egypt, lord of Lower Egypt, ruler *of* the gods," *E. I.* 39, 6. This is the Coptic prefix ⲡⲉϩ.

1343. The same, being the first syllable of the word Petamenti, *ruler of Amenti*; *E. I.* 39, 6; also *M. H.* i. 34.

1344. Perhaps the same; *E. I.* 13, 7.

1345. The same; "I am Anubis, *belonging to* the temple," meaning *servant* of the temple, *E. I.* 65 (top).

1346. HE, A PERSON; "The consecrated *person*, the holy king, son of the sun, Ptolemy," *H.* 64, R q. This is the word ⲡⲉⲧϥ, *he.*

1347. BELONGING TO OSIRIS, or servant of Osiris, approved by Osiris; "The *approved by Osiris* divine wife, the goddess deceased," *E. I.* 58, 29. This word, 'Petosiris,' is the name of an Egyptian writer quoted by Pliny. The word 'Osiris,' when used in this sense, which we have before translated Osiris-like, is perhaps an abridgement of this.

1348. BELONGING TO THE TEMPLE, a title of Anubis; *H.* 68, S g, where he is laying out a mummy, as the servant.

1349. The same; *H.* 67, K g.

1350. The same; "A gift dedicated to Sokar-Osiris, *belonging to the temple*," *E. I.* 4, 1. This seems to mean rather 'lord of the temple' than servant.

1351. BELONGING TO. This is the Coptic prefix ⲡⲁ. "The high-priest *belonging to* Amun," *H.* 43, F r.

1352. The same; "Amo, a man *belonging to* Pthah," meaning a priest of Pthah, *H.* 70, S f.

1353. The same; "*Belonging to* the land," *E. I.* 91. See No. 1364.

1354. The same; *E. I.* 4, 16. "Honour to Neith, *mistress* of the temple," *E. I.* 67 (top).

1355. The same word, but used as the determinative sign of a man instead of the more usual sitting figure; "Ashi a *man*, the son of Ashi a *man*," *E. I.* 7.

1356. The same, but used jointly with the usual determinative sign; "A good *man* deceased," *E. I.* 8.

1357. MISTRESS, being the feminine of the last; "Honour to Isis, *mistress* of the world," *M. H.* i. 14.

1358. MASTERS; "The heavenly *masters* of the eternal one, in Amenti," *E. I.* 61, written over one of the keepers of the great serpent.

1359. MASTER; "Honour to Anubis, *master* of Egypt," *E. I.* 14, and *E. I.* 25, 2.

1360. BELONGING TO THE OFFERINGS, a title of Anubis; *E. I.* 5. He is elsewhere called the 'devourer of the food set out for the dead.'

1361. The same; *E. I.* 2. Like the last, it is a title of Anubis.

1362. BELONGING TO PTHAH; "Imo, a man *belonging to Pthah*," *H.* 70. Perhaps he was the priest of that god.

1363. BELONGING TO THE TEMPLE, a title of Neith; *H.* 67, [K g.

1364. MASTER OF THE LAND; *H.* 42, Q h.

1365. The same; "The great conqueror, the *master of the land*, the lord King Rameses II.," *E. I.* 42, 4.

1366. PRIESTESS OF TRUTH, a title of the queen; *E. I.* 116, 9.

1367. PRIESTESS OF SEB; *E. I.* 116, 11.

1368. PRIESTESS OF AROERIS; *E. I.* 116, 8.

1369. MASTER OF THE HEAVENLY GODS, a title of Horus; *E. I.* 68.

1370. MASTER OF THE HOUSE, or perhaps SERVANT, as either may be derived from the original meaning, *belonging to*; written beside a man carrying a bundle, *E. I.* 17.

1371. Some kind of servant or door-keeper; *E. I.* 65, where it is written between a man and a door. Perhaps from ⲣⲱⲥⲉ, *to watch.*

1372. A prefix, meaning MISTRESS. It is perhaps the word ⲉⲧ, *who*, as in the following groups.

1373. MISTRESS OF THE WORLD, a title given to Nepthys; *M. H.* i. 16.

1374. MISTRESS OF THE GODS, a title given to Isis; *E. I.* 4, 1.

1375. The letter ⲧ, frequently used as the mark of the feminine gender in adjectives and substantives, sometimes as a termination, and sometimes inserted before the last letter. This is unlike the Coptic feminine article ⲧ, which is always prefixed.

1376. Probably an article or relative pronoun. See *E. I.* 9, *E. I.* 30, *E. I.* 31. It may be the word ⲡⲱⲛ, *our*, or short for ⲡⲓ ⲛⲉⲧ. But this group is again considered at No. 2016.

1377. Perhaps MORTALS, from ⲉⲥⲏⲧ, *below*. It follows the word 'gods,' *E. I.* 31 (third part).

1378. ETERNAL, the name of the great serpent, forming the canopy over the head of the god Ra, in his boat; *E. I.* 67.

1379. The same, the name of the same serpent, as the roof to the boat of Ra; *E. I.* 31. It is the word ⲉⲡⲉϩ, *eternal*. Hence ⲉⲡⲉϥⲱϥ, *giant*.

1380. The same, in the feminine, the name of the same serpent; *M. H.* i. 3. This serpent is a good being, and often a goddess, not to be mistaken for the following.

1381. The same, the name of the serpent, which is carried along by nine men who have conquered it; *E. I.* 63. This is the serpent of wickedness.

1382. The name of the same serpent; *E. I.* 63.

1383. Probably HELL, having the same root as the last, meaning the place of the eternal ones; *E. I.* 72, 14; *E. I.* 71, A 6. This word HINO is in Hebrew written Hinnom; and the spot in

which the bodies of the dead were burnt near Jerusalem was called the valley of the children of Hinnom, or in Greek, Gehenna.

1384. UPPER; an adjective used before the title of 'king of Upper Egypt,' *S-E.* 6, A 3. Part of the word *Upper Egypt*, No. 771. See also No. 769.

1385. LOWER; an adjective used before the title of 'king of Lower Egypt,' *S-E.* 6, A 3. See also No. 770 and No. 825 for *Lower Egypt*.

1386. The same; part of the word *Lower* Egypt, No. 771.

1387. GOOD, HOLY; "*Good* fortune," *R. S.* 5. It is the letter B, and the word ⲟⲩⲁϧ, *holy*.

1388. THRICE HOLY; "The lord *thrice holy*" is the translation of the king's title εὐχαριστος on the Rosetta Stone.

1389. HOLY; "A splendid gift to Osiris Petamenti, righteous *holy* king for ever," *E. I.* 2, 1.

1390. The same, in the feminine; "Born of the *holy* priestess of Pthah, king of Memphis," *E. I.* 4, 4. "Various *holy* libations," *E. I.* 2, 2.

1391. The same; "Various *holy* libations," *E. I.* 5. As an adjective applied to the deceased woman in *E. I.* 13, 3.

1392. The same; "Various *holy* libations," *E. I.* 51. This word was probably pronounced Vaphra.

1393. The same, in the feminine; "The priestess of Amun, *holy* mother," *E. I.* (second series) 39, 22.

1394. BLESSINGS; "The *blessings* of a kingdom remaining to himself and his children for ever," *R. S.* 5. This is literally 'good of heaven things.'

1395. Probably RIGHTEOUS, written over the men who are dragging the boat of Ra by a cord; *E. I.* 67. From ⲥⲁⲓϩ, *good*. This seems an unhappy choice of characters, as the E here used is seldom found in any words but those compounded of house or city.

1396. The same; "Guardian of the *righteous*, in Amenti and on earth," *E. I.* 117, 10.

1397. VALUABLE; "*Valuable* gifts of money," *E. I.* 117, 23. From ⲥⲁⲡⲧ, *valuable*.

1398. BLESSED, being a translation of the word *felix*, when used as part of the Emperor Hadrian's title; *K.* 290. From ⲙⲁⲓⲉⲧ, *blessed.*

1399. The same; part of Vespasian's title, *K.* 280.

1400. The same; also part of Vespasian's title, *K.* 278. The crocodile is an N.

1401. The same, in Trajan's title; *K.* 288. The whip of Osiris is a determinative sign.

1402. LIFE, HEALTH; "For this to him the immortal gods gave victory, *health*, power," *R. S.* 5. Also LIVING; "Ptolemy *living* for ever, beloved by Pthah, god Epiphanes most gracious," *R. S.* 12, and *R. S.* 14. "Of Amun a *living* image" is part of the prenomen of Epiphanes, *E. I.* 49. This character is very often held in the hand of a mummy, *H.* 14; sometimes a god is presenting it to the mouth of a king, *H.* 60; and sometimes receiving it from the mouth of a dying man, lying upon the lion-shaped couch. Denon, pl. 126.

1403. GIVER OF LIFE; "An offering of wine to the *giver of life*," meaning to Amun-Ra, to whom the king, upon his knees, is presenting the offering, *E. I.* 43, 3, 7. "Amunmai Rameses II., *giver of life*, like Ra," *E. I.* 15. It is common as part of a king's title. But in the Greek of the Rosetta Stone Ptolemy is called 'regulator of the life of man,' which is probably a translation of this phrase.

1404. LIVING, in the feminine; "Libations to the goddess, the holy queen of the world, *living* and remaining like Ra for ever," *E. I.* 56, B 1.

1405. The same, meaning the deceased priestess; *E. I.* 4, 4.

1406. The same, written more shortly; *E. I.* 4, 8.

1407. The same; *E. I.* 15, 14. This is the word ⲱⲛϧ, *life*, of which No. 1402 is the first letter and the usual abbreviation.

1408. The same, in the feminine; *E. I.* 15, 15.

1409. The same; *E. I.* 48, A 10. As is not uncommon it is applied to the deceased person, showing the belief in a life after death.

1410. The same, in the feminine; *E. I.* 3, 8. The first letter, M, may mean *dead*, or the whole may mean *in life.*

1411. The same; "A righteous man deceased *living*," *E. I.* 1, 13. In this and many other funereal tablets the word 'living' is applied to a person already dead.

1412. AGED; "Deceased, *aged* ninety-seven years," *E. I.* 48, B 6.

1413. LIVING, in the plural, meaning probably the dead, a not uncommon way of speaking in funereal inscriptions, *E. I.* 75, 20.

1414. The same, in the feminine plural; "*Living* serpents," *E. I.* 65. These serpents of good, as opposed to the serpents of evil, are usually goddesses.

1415. MANNER; "Like in *manner* to the grand asps placed upon the shrines," *R. S.* 9. "In *manner* splendid," *R. S.* 5.

1416. LASTING; "Thy name is *lasting*, like the heavens; an image of Ra," *E. I.* 42, 2. From ⲙⲛⲧ, *to remain.*

1417. The same; "Sacred to Pthah, the *lasting* god of truth," *B.* 56. From ⲥⲙⲛⲧ, *to remain.*

1418. The same, or perhaps in the feminine; "The *lasting* goddess Truth," *B.* 56. Truth is sometimes a god and sometimes a goddess.

1419. ESTABLISHED; "The queen living and *established*, like Ra, for ever," *E. I.* 56, B 1. The first character is ⲧⲟϣ, *a landmark*; the second is the feminine termination T. The word is ⲧⲱϣ, *to make firm.*

1420. The same; "Sacred to Pthah, in the *established* temple," *B.* 56. "The brave Thothmes, the sovereign of the *established* kingdom," *H.* 80, Q k. This is the reduplicate form of the word, like ⲧⲁϭⲧⲁϭ, *remaining.*

1421. The same; "The blessings of a kingdom *established* for himself and his children for ever," *R. S.* 5.

1422. The same; "The birth-day of the priest living for ever, *established* in the ceremony," *R. S.* 10.

1423. Perhaps SUPPORTER; "*Supporter* of the heavenly Anubis of Lower Egypt, and the heavenly Anubis of Upper Egypt," *E. I.* 73, 4.

1424. BUILDER; "*Builder* of the temples, lord of the world, Rameses II.," Flaminian Obelisk (south side). On the Obelisk

of Hermapion (see page 20), the king is called ornamenter of the temples.

1425. POWER; "Giver of life, permanence, and *power*, like Ra," *E. I.* 43, 2, 5. This sceptre is often presented by the god to a king.

1426. CONQUEROR; "Ra the *conqueror* of the world," *E. I.* 93, 2. From ⲱϣϵ, *to fight*. See No. 1428.

1427. The same, in the feminine; "Honour to Neith, the great goddess, the *conquering* mistress of the city of Dendera," *B.* 24.

1428. LORD OF THE YEARS, a title of Rameses II.; *B.* 46. This is perhaps the group translated by Hermapion on the Obelisk as 'lord of times.' See page 21.

1429. The same; *B.* 46. These two titles have as good a claim as any other to be thought that which is translated at the beginning of the Rosetta Stone by 'lord of cycles of thirty years.'

1430. VICTORIES; "A gift of *victories* to the king, lord of the world, Rameses II.," *B.* 59.

1431. Perhaps LIVING, from ϹⲚⲀϨ, *blood*; "*Living* like Ra for ever," *M. R.* 41.

1432. Perhaps LORD OF LIFE, a title of the god Pthah; *B.* 56.

1433. VICTORY; "To him the gods gave *victory*," *R. S.* 5. Also VICTORIOUS, as the first half of the name Nectanebo, *victorious lord.*

1434. VICTORIOUS; "The lord of years, the *victorious* king Rameses II.," *E. I.* 42, 1.

1435. The same; "Son of the sun, *victorious* lord of battles, Oimenepthah deceased," *E. I.* 64.

1436. The same, in the feminine; "Daughter of the sun, the *victorious* Amun Nitocris," *B.* 48.

1437. VICTORIES; "The horse, the bearer of the king in his *victories*," written over the horse in the chariot of Amunmai Amunaan, *M. R.* 47 and 48.

1438. The same; "Lord of *victories*, the King Rameses II., king of kings," *E. I.* 42, 1.

1439. The same; "Son of the sun, Rameses III., lord of *victories*," *B.* 45, 22.

1440. LORD OF VICTORIES, a title of Rameses II.; *B.* 53. The first character is ⲛⲏⲃ, *lord*, and the whole is Gnephachthus, which Diodorus says was the name of an Egyptian king. Or it may mean LORD OF THE BUILDINGS, a not improbable title for an Egyptian king; from ⲉⲕⲱⲧ, *a builder*.

1441. The same, a title of King Thothmosis; *E. I.* 56, B 2.

1442. The same, a title of the god Pthah; *B.* 56.

1443. ILLUSTRIOUS, being the second name of Ptolemy Epiphanes on the Rosetta Stone and elsewhere. It is literally 'light-bearing.' The first character is E, meaning ⲉⲟⲟⲩ, *glory*.

1444. The same; "The *illustrious* king of Upper and Lower Egypt," *R. S.* 10.

1445. The same; "In the last year, in the month Chœac, of the *illustrious* reign of King Ptolemy," *E. I.* 4, 5.

1446. The same; it is the word *Epiphanes*, in the prenomen of Euergetes II., who there uses it as his father's title.

1447. The same; "The *illustrious* Osiris-like divine wife, the victorious queen deceased," *E. I.* 57, 5.

1448. The same; *E. I.* 58, 18.

1449. GLORIOUS, in the plural, from ⲁⲓⲁⲓ, *to magnify*; *Triple Mummy-case*, fig. 20, "The *glorious* gods." The adjective follows the substantive. See No. 371.

1450. HER GLORY, or perhaps HER GLORIOUS; "Her *glorious* gift," *Triple Mummy-case*, fig. 20.

1451. POWER; "For this to him the immortal gods gave victory, health, *power*," *R. S.* 5. It is the Coptic ϭⲓⲥⲓ, *loftiness*.

1452. Probably POWERFUL; "The chief scribe, the *powerful* Hapimen deceased," *E. I.* 44, 31.

1453. SAVIOUR, DEFENDER, AVENGER, PUNISHER; "To be named Ptolemy the *defender* of Egypt," *R. S.* 6. It is also the word σωτηρ, the title of the first Ptolemy. See No. 1523.

1454. The same; "Horus the *avenger* of his father," *E. I.* 4, 2. This sentence is met with in the Greek beginning of the Rosetta Stone.

1455. The same; "Horus the *avenger* of his father, and the

son of Osiris," *M. H.* i. 17. This word is also used as a title by the Emperor Hadrian.

1456. The same; "Horus the *avenger* of his father Osiris," *B.* 26.

1457. The same; "The *punisher* of his father's wicked enemies," *E. I.* 75, 4.

1458. DEFENDER; "*Defenders* of the bridge of life" is written beside six men with dogs' heads, like Anubis, *E. I.* 66. "The Osiris-like *defenders* of the mummies," *E. I.* 66, written over a row of mummies.

1459. MONTHLY GUARDIAN; "Son of the priest of Mando, lord of Mendes, *monthly guardian* of the temple of Amun," *E. I.* 68.

1460. AVENGING JUDGE; "She is Anubis, *avenging judge* of heaven," *E. I.* 117, 9. Horapollo says (lib. i. 40), that to denote a judge they employed the figure of a royal robe; and again (lib. ii. 72), to denote a man that passes fearlessly through evils they draw an hyæna's skin, by both of which he seems to mean the character before us, which is a skin hung upon a stick. See No. 152.

1461. DEVOURER; "A gift dedicated to Anubis, *devourer* of what is given to the mummy," *Triple Mummy-case*, fig. 3, 1.

1462. DEFENDER; "Ptolemy immortal, beloved by Phthah and Isis, loving his father, loving his sister, *defender* of Egypt," *H.* 65, V h. "Worship the statue of the *defender* of Tanis," *R. S.* 7.

1463. The same; "*Defender* of the kingdoms, like Horus," *E. I.* 42, 4.

1464. The same, used as a name of the god Horus; *B.* 59. Also HONOURED; "His mother Iside, a woman *honoured*," *E. I.* 79. From ⲧⲁⲓⲉ, *to honour*.

1465. Perhaps the same; "Sacred to the deified heavenly *defender* of the temple of Memphis," *E. I.* 105, 6. This word seems to be in the singular, though it has a termination plural in its form.

1466. Perhaps HERO, from ⲁⲫⲱⲫ, *a giant*; "The king, the brave great *hero*," *E. I.* 42, 2.

1467. The same; "The king, the brave victorious *hero*," *E. I.* 42, 1.

1468. The same; "The priest, the *hero*, the lord Amunmai Amunaan," *M. R.* 57.

1469. The same; "The *hero*, like the god Mandɔ," *E. I.* 37, B 1, and *E. I.* 42, 4.

1470. The same; "King Oimenepthah, beloved by Anubis the great *hero*," *E. I.* (second series) 43, 6.

1471. Perhaps the same; *E. I.* 22, 9.

1472. The same; "A *hero* like Anubis," *B.* 45, 14.

1473. The same; "The image of the *gigantic* serpent," *E. I.* 63, 3.

1474. WICKED PEOPLE, OR ENEMIES; "The avenger of his father's *enemies*," *E. I.* 75, 5. The figure is in the attitude of a criminal working in the gold mines, and breaking the rock with the back of the axe.

1475. The same; *E. I.* 74, 25, where it is followed by the above figure as the determinative sign. Horapollo (lib. i. 65) says that to denote an ungrateful man they drew the claws of an hippopotamus turned downwards, by which he perhaps meant the first character in this word.

1476. The same, being the wicked people in a state of punishment under the throne of Osiris, as he is sitting to judge the dead; *E. I.* 61. From ϫⲱϥ, *wicked.*

1477. The same; *E. I.* 117, 14; *E. I.* 58, 22, and *E. I.* 115.

1478. The same; *E. I.* 58, 22.

1479. The same; *E. I.* 57, 42. From ⲗⲗⲣⲣⲉ, *chained.* See No. 1330.

1480. The same; *E. I.* 12, 7. Hence the reduplicate form ⲇⲉⲗⲗ ⲇⲉⲗⲗ, *a captive.*

1481. WICKED WOMEN, being the feminine of the last word; *E. I.* 12, 7.

1482. REBELS; *E. I.* 116, 2. From ϫⲱϥ, *wicked,* and ⲗⲗⲓϣⲓ, *to fight.*

1483. WICKED MEN, meaning the conquered nations; "The tributes of the *wicked*," *B.* 42. From ϩⲱⲟⲩ, *wicked.*

1484. CRIMINALS; *E. I.* 116, 1, 2. From ⲭⲱⲧⲉ, *to destroy,* and ⲁⲥ, the prefix of the past tense.

1485. The same; *E. I.* 116, 19, where it is followed by the

same determinative sign. The force of the second character, as B, is supported by comparing this group with its neighbours.

1486. The same; *E. I.* 116, 20.

1487. The same; *E. I.* 117, 1. The same as No. 1485, but without the prefix.

1488. The same; *E. I.* 118, 10.

1489. The same, from ϫⲱⲃ, *miserable*; *E. I.* (second series) 53, 6.

1490. DANCERS; *B.* 34, 74. From ⲃⲟϭ, *to dance.*

1491. A SINGER, in the feminine; *E. I.* 118, 7. From ϫⲱ, *to sing.* See No. 2034 and 2035.

1492. MUSIC; written over figures playing upon musical instruments, *M. C.* 94 and 95. From ⲍⲱⲥ, *a song.* The word *maneros,* the name of the Egyptian song mentioned by Herodotus, is probably ⲙⲉⲓⲣⲉ ⲍⲱⲥ, *a song of desire.*

1493. Some kind of game, written over two men playing at a game like chess; *M. C.* 103.

1494. Probably BEFRIENDED; "*Befriended* by the bull Apis" is said of Ptolemy Philometor, *B.* 42, 1. Two men joining their hands, says Horapollo (lib. ii. 11), denote friendship.

1495. SLAIN, meaning deceased; *E. I.* 28 (fourth part). The single figure is ϣⲏⲣⲓ, *a child*; hence the two figures make ϣⲉⲣϣⲱⲣ, *to kill.*

1496. APPROVED; "Son of the gods Philopatores, *approved* by Pthah, to whom Ra gave victory, a living image of Amun," *E. I.* 49. This is the first name of Ptolemy Epiphanes, and is translated at the beginning of the Rosetta Stone.

1497. The same; "*Approved* by Amun Ra" is the first name of Rameses II.

1498. BELOVED; "Ptolemy immortal, *beloved* by Pthah," is the king's name on the Rosetta Stone. It is the word ⲙⲉⲓ, [*love.*

1499. The same. See No. 1513.

1500. The same. See No. 1510.

1501. The same, in the feminine; "Queen Nitocris, *beloved* by Amun Ra," *B.* 48.

1502. The same; "The *beloved* son of the sun, Amunothph III.," *E. I.* 24, A 3.

1503. The same, in the feminine; "The royal wife, great, *beloved*," *E. I.* 37, c 2.

1504. The same; "The *beloved* son of the sun, Amunothph III.," *M. R.* 41.

1505. The same, in the feminine; *E. I.* 37, c 3.

1506. The same; "*Beloved* by the ruler of Amenti, the lord of Egypt deceased," *E. I.* 83, 16. From ⲁⲣⲉⲣⲉ, *love*.

1507. The same, in the feminine; "His *beloved* wife," *E. I.* 83, 14.

1508. Beloved by Pthah; a title of Ptolemy Epiphanes, on the Rosetta Stone: implying of course that the seat of empire was then in Lower Egypt, where Pthah was more particularly worshipped.

1509. Beloved by Pthah and Isis; a title within the oval of Ptolemy Auletes, *H.* 65, V k.

1510. The same; *E. I.* 4, 5, and *H.* 65, K k.

1511. Beloved by Amun-Ra; a title of Amunothph III., *E. I.* 24, A 1. This was more particularly used by the kings while the seat of government was at Thebes.

1512. Beloved by Athor; a title of Ptolemy Philometor, on the temple of that goddess at Philæ, *H.* 64.

1513. Beloved by Ra; a title of King Oimenepthah, *E. I.* 37, B 3. The adjective is before the substantive, contrary to the usual order of the words.

1514. Beloved by Amun; "The royal scribe, the royal priest, *beloved by Amun*, king for ever," *E. I.* 22, 11.

1515. Approved by Amun; "The righteous king *approved by Amun*, lord of the world, Rameses II.," *B.* 9.

1516. Nearly the same; a title of Rameses, *B.* 17, 2. See the proper names formed in this way, No. 1996 and No. 2023.

1517. Belonging to Pthah; *B.* 17, 2. Also as a man's name, *E. I.* 72, 5.

1518. Belonging to Rompi, the goddess of the year; *B.* 39. A title of Rameses II.

1519. Beloved by his son; "The priest of Amun, *beloved by his son* the great Mandothph deceased," *E. I.* 35, A 11.

1520. The same; "The priest Amunothph II., giver of life,

beloved by his son Thothmes IV., giver of life, *beloved by his son* King Amunothph III., beloved by Amun;" Wilkinson's *Extracts*, i. 13.

1521. BELOVED BY HIS ANCESTORS; *E. I.* 2. See *Ancestor*, No. 1839.

1522. The same, in the feminine; *E. I.* 2.

1523. THE SAVIOUR GODS, meaning Ptolemy Soter and his queen; *R. S.* 6.

1524. THE BROTHER GODS, the title of Ptolemy Philadelphus and his queen. It is introduced into the first name of his son Ptolemy Euergetes, *K.* 223. Hence the king was called Philadelphus, *loving his sister*.

1525. BROTHER-LOVING, or Philadelphus; "The queen Arsinoë, the goddess *Philadelphus*," *H.* 77, S i.

1526. THE BENEFICENT GODS, the title of Ptolemy Euergetes and his queen; "Priest of the *gods Euergetæ*, of the gods Philopatores, of the gods Epiphanes," *E. I.* 3, 2. This title was also used by Euergetes II.

1527. THE FATHER-LOVING GODS, the title of Ptolemy Philopator and his queen, in the sentence last quoted.

1528. The same; "Priest of Osiris, lord of Egypt, priest of the gods Euergetæ, of the *gods Philopatores*, of Isis, of Serapis," *E. I.* 48, A 4.

1529. The same; part of the title of Ptolemy Auletes, *H.* 65, K l.

1530. THE ILLUSTRIOUS GODS; the title of Ptolemy Epiphanes and his wife, *E. I.* 3, 2. See No. 1443, *Illustrious*.

1531. The same; *H.* 65, V g.

1532. The same; in the first name of their son Ptolemy Philometor, *M. H.* ii. 4.

1533. The same; in the first name of their son Ptolemy Euergetes II., *M. H.* ii. 4.

1534. GODS LOVING THEIR MOTHER; the title of Ptolemy Philometor and his wife, *H.* 64, I u.

1535. Part of the first name of Soter II., being the titles of his parents, the god Euergetes II. and *the goddess Philometor*; *K.* 237.

1536. SAVIOUR-GOD; the title of Ptolemy Soter II., *K.* 239. It perhaps ends with the word ⲣⲁϩⲉ, *to save*. The cross may be M.

1537. The same; being part of the first name of his son Ptolemy Neus Dionysus, *K.* 251. It ends with the same word.

1538. BENEFICENT GOD AND BENEFICENT GODDESS; the title of Ptolemy Euergetes II. and his wife, being part of the first name of their son Ptolemy Alexander, *K.* 242. It is followed by the word child; hence the egg and stroke following the first hatchet cannot be son as usual, but merely a masculine form corresponding with the feminine termination which follows the second hatchet.

1539. LOVING PARENTS AND BROTHER; the title of Ptolemy Neus Dionysus, *H.* 65, K i.

1540. The same; *H.* 65, T g.

1541. YOUNG OSIRIS; the title of Ptolemy Neus Dionysus,

1542. The same; *K.* 249. [*K.* 250.

1543. SEEN, SHOWN; "So that it may be *seen* that it is lawful for the Egyptians to honour," *R. S.* 13.

1544. The same; "By which it may be *seen*," *R. S.* 8.

1545. CONSPICUOUS; "A statue to king Ptolemy, living for ever, beloved by Pthah, god Epiphanes thrice holy, *conspicuous*, to be named Ptolemy the defender of Egypt," *R. S.* 6.

1546. PROCLAMATIONS; "Letters for Lower-Egyptian *proclamations*," *R. S.* 14, where in the Greek translation we find *letters Greek*.

1547. Probably the same; *E. I.* 1, 4.

1548. The same; "The priests in the temples of Egypt shall wear crowns during the *proclamations* of god Epiphanes thrice holy," *R. S.* 12.

1549. GREETINGS; *B.* 36, where the crowds, some on their knees and some with offerings, are greeting the return of the king from his victories. From ⲣⲁϣⲉ, *joy*.

1550. HONOUR; "So that it may be seen that it is lawful for the Egyptians to *honour*," *R. S.* 13; so at least the Greek would lead us to translate this.

1551. The same; *E. I.* 58, 52.

1552. WORSHIPPER; "The royal *worshipper* of the gods, the divine queen," *E. I.* 57, 16. Also as the determinative sign of a priest, *E. I.* 40, 18.

1553. HOPE, being spelt ⲔⲀ ⲘⲎⲦ; "Grief of heart, *hope*, glory," written by the side of a mummy, *E. I.* 64.

1554. GRIEF OF HEART; being spelt ⲦⲰⲔⲀⲀ ⲚⲘⲎⲦ in the sentence last quoted.

1555. GIVE, DEDICATE; "To whom Ra *gave* victory," *E. I.* 49. It is the letter K, and the word ⲀⲒK, *dedicate*.

1556. The same; "Prayers to Osiris, for his *dedication*, for the *dedication* of the scribe," *E. I.* 8.

1557. The same, in the plural; "Numerous *dedications*," *R. S.* 12.

1558. FULL OF GIFTS; "The accustomed writing for the *gift* of the scribe, *full of gifts*," *E. I.* 33, A 1. The use of this word twice in one sentence is not uncommon, and helps to fix its meaning.

1559. DEDICATORS; "The holy *dedicators* of the temples," *E. I.* 42, 3. The last letter is an O, and makes the noun plural.

1560. DEDICATOR; "Amunmai Rameses II., *dedicator* of the Amunei [or Memnonium], like the temple of Ra," *E. I.* 42, 3. From ϭⲒⲀⲒK, *to dedicate*. Compare No. 674.

1561. GAVE VICTORY; "Whom Pthah approved, to whom Ra *gave victory*, a living image of Amun," is a part of the first name of Ptolemy Epiphanes, *E. I.* 49.

1562. GAVE LIFE; "To whom Ra *gave life*," is, by analogy with the last, a translation of the first name of Psammetichus II., *K.* 169.

1563. GAVE BLESSINGS; "To whom Ra *gave blessings*," is in the same way the translation of Bokra, the first name of King Sevechus, *K.* 160.

1564. Perhaps GIVER OF ROYALTY; "A gift to Amun-Ra, king of the gods, *giver of royalty*," *E. I.* 103, 2.

1565. Perhaps GUARDIAN; "Apis-Osiris Pet-amenti, god, king of the gods, *guardian* king for ever," *E. I.* 5. It is literally 'full of protection,' from ⲘⲀⲢⲈⲘ, *to guard*.

1566. The same, or GIVER OF BLESSINGS; "Prayers to Osiris, in his ceremonies, good immortal *giver of blessings*," *E. I.* 6. It

is also applied to King Nectanebo, *H.* 7, R u. The first letter is R, or ıpı, the prefix for action.

1567. BLESSED, or happy, spoken of a deceased person; "The Osiris-like divine wife, the queen deceased immortal, *blessed*," *E. I.* 57, 16; also *E. I.* 48, A 10. "A gift of *happy* years to the son of the sun Rameses II.," *B.* 59.

1568. Probably BLESSING; "For the gift of the *blessing* of the priest of the soldiers," *E. I.* 17, 3.

1569. The same; "For the gift of the *blessing* of the ruler of Amenti," *E. I.* 18, 3.

1570. Nearly the same; *E. I.* 14, and *E. I.* 16. Here we have the prefix ⲁⲥ, the mark of a past tense.

1571 and 1572. The same; "Oxen, geese, and money for the *blessing* of Ki, son of Sabacothph, a woman deceased, full of *blessing*," *E. I.* 15. This use of the word twice in one sentence helps to fix its meaning.

1573 and 1574. The same; *E. I.* 19. This character is probably a scraper for bathers. It has the force of B O T, from ϧⲱⲧⲉ, *sweat*, and *to wipe*, as shown in No. 482; or perhaps of H O K, from ϩⲱⲕ, *to scrape*, in the name of King Uchoreus.

1575. BLESSED; "*Blessed* by the ruler of Amenti, Horus, lord of Egypt," *E. I.* 95, 1.

1576. The same, in the feminine; *E. I.* 95, 3.

1577. The same, in the feminine; "*Blessed* by Osiris the ruler of Amenti," *E. I.* 100.

1578. FULL OF BLESSING; *E. I.* 53, B 30. For these eleven groups we have only the context to fix the meaning, and any nearly similar meaning would fill its place as well.

1579. KING; *E. I.* 6. The first character is an R, and it is the word ppo, though it has a final T, which is wanting in the Coptic. As a title it is given to priests.

1580. The same, in the plural; *H.* 66, R y, where it means the immortal gods, as we see by comparing that sentence with *H.* 66, R b.

1581. The same; "The royal scribe, the royal priest, beloved by Amun, *king* for ever," *E. I.* 22, 11. The final letters may be the article ⲧⲏ, *he*.

1582.. The same; "For the dedication of the *king*, the chief of the priests of Athor," *E. I.* 35, B 3. Also PRIEST; *E. I.* (second series) 37, 4.

1583. CHIEF OF THE PRIESTS; "The priest *the chief of the priests* in the cities," *E. I.* (second series) 37, 4.

1584. The same; "*King* of Memphis," *E. I.* 4, 2.

1585. LORD OF THE HOUSE; the title of a deceased person, *E. I.* 74, 3; *E. I.* 75, 2. We have here the double R in the word ppo.

1586. The same; *E. I.* 74, 5.

1587. VICTORIOUS; this is the last syllable of the name Nitocris, *K.* 61, which Eratosthenes translates Minerva, or Neith, *the victorious*. It is the word ϫop, *brave*, or ϫpo, *conqueror*, as the T has the guttural force of H or CH. In the same way we have seen that the name of the god Chem, No. 66, sometimes begins with a T, as does the word , *Egypt*, No. 793.

1588. The same; "*Conqueror* of hell," *E. I.* 72, 14. Here this word begins with CH, instead of TH, as in the last group and in the following.

1589. The same; "*Conqueror* of Ethiopia," *B.* 39.

1590. The same, in the plural; "*Conquerors* of the eternal serpent," *E. I.* 63. Here we have another form of the CH, with which the group begins.

1591. The same; "*Conquerors* of the enemy," *E. I.* 74, 25.

1592. Probably VICTORIES; "The *victories* of the gods," *E. I.* 62 (first part).

1593. The same; *E. I.* 63 (second part). Here we have another form of the CH.

1594. CONQUERORS; "*Conquerors* of the eternal serpent," *E. I.* 63 (second part). This is the same as No. 1589.

1595. CONQUERED; "Decrees relating to the *conquered* serpent," *E. I.* 63 (second part).

1596. The same; "The hero, like Anubis, lord of the *conquered* Ethiopians," *B.* 45, 14. See No. 1589.

1597. CAPTIVES; *B.* 44, 17. From ϫερϩειϯ, *to conquer*. The man with his arms tied behind him, as the determinative sign, helps to explain the word.

1598. SLAVE; *E. I.* 116, 2. This is the same word as the last, but the determinative sign is a figure in the act of labour.

1599. The same; *B.* 34, 27.

1600. GREAT, GRAND; "Defender of the *great* kingdoms, like Horus," *E. I.* 42, 4. Perhaps ϫορ, ϫωρι, *powerful.*

1601. The same; "The priest of Amun, loved by his son the *great* Mandothph deceased," *E. I.* 35, A 11.

1602. The same, in the plural; "Upon the *grand* festival-days," *R. S.* 8. "*Grand* libations," *R. S.* 4. In both of these cases the adjective follows the substantive.

1603. The same, in the feminine; "Isis, the *great* goddess-mother," *E. I.* 4, 1.

1604. The same, in the feminine; *M. H.* i. 15.

1605. The same, in the feminine dual; "In like manner to the two *great* asps placed on the shrines," *R. S.* 9. This termination is at once alphabetic and symbolic, like the word Augg. for Augusti on the Roman coins.

1606. The same; "Ahi, the *great* son of Athor," *M. H.* i. 17.

1607. The same, spelt N O, from ⲛⲁⲁ, *great*; "Thoth the lord of Oshmoonayn, the *great* city," *M. H.* i. 26. It is from this word that the city of Thebes is, in the prophet Nahum, called No-amun, or *Diospolis Magna.*

1608. The same as No. 1600, the first letter being used for the whole word. Compare *E. I.* 111, 9, with 111, 14.

1609. The same, being ⲡϵ, *above*; "His father a priest of the *great* Ra," *E. I.* 39, 3. "Pahoë, a *great* priest, a man deceased in the temple," *E. I.* 26.

1610. SHINING; "Two obelisks carved out of the *shining* mines," *B.* 51. From ϩⲟϫϩⲟϫ, *to shine.*

1611. The same; "A *shining* star," *B.* 59. See fig. 1036.

1612. SOVEREIGN; *E. I.* 11, 11. The character may be a sceptre.

1613. The same; "*Sovereign* of the gods," meaning the deceased king, *E. I.* 30 (first part). Also applied to a private person, *E. I.* 16.

1614. The same, in the feminine; "Nepthys the sister-goddess, the *sovereign* great daughter of Ra," *M. H.* i. 16.

1615. The same, applied to the deceased queen; *E. I.* 58, 43.

1616. The same; "Beloved by Osiris Pet-amenti, god, *sovereign* lord of Upper Egypt," *E. I.* 1 (top).

1617. Probably the same, applied to a private person; *E. I.* 1, 13.

1618. The same; "The horse, the bearer of the *sovereign* to his victories," *M. R.* 47 and 48. The figure is the determinative sign for the king.

1619. The same; "The illustrious *sovereign* going by barge to the palace of Memphis," *R. S.* 9.

1620. The same; "In the thirty-third year of the *sovereign* he was lord of the country of the Lydians," *H.* 41, G k, meaning in the thirty-third year of his *reign*.

1621. The same; "In the year thirty-eight of the *sovereign* the king, the brave Rameses II.," *M. R.* 115.

1622. The same; "In the year twelve, on the ninth day of Thoth, of the *sovereign* king," *H.* 43, Y c.

1623. The same, in the feminine; "In the year six . . . . of the *sovereign* queen, mistress of the world, Cleopatra," *E. I.* 4, 12.

1624. BRAVE; "The king, the *brave* son of Amun," *E. I.* 42, 3. This is the word so translated by Hermapion from the obelisk, see page 20. The bull, , naturally represents the word , *to fight*.

1625. VICTORIOUS, from , *to fight*. It is the first syllable of the name of King Misphra Thothmes, *K.* 54, and the last syllable of the names of Queen Mautmes, *K.* 76, and Osirtesenmes, No. 1960. Also as a noun, BATTLE. It represents , *an anvil*. Theophilus, in his *Diversarum artium Schedula*, lib. iii. 10, describes the Roman anvils as in the form of three half apples. This figure is formed as two such. Compare No. 1959 and 1960 for the syllabic power of this character.

1626. VICTORIOUS IN BATTLES, with the adjective in the feminine; "Like Horus, *victorious in battles*, like Aroëris," is said of Queen Nitocris, *B.* 50, 3.

1627. LORD OF BATTLES; a title of Ptolemy Cæsar, the infant son of Julius and Cleopatra, *M. R.* 23. The sphinx has the force of , *lord*.

1628. The same; a title of King Oimenepthah I., *M. R.* 45.

1629. The same; "Son of the sun, *lord of battles*, Nectanebo, giver of life for ever," *H.* 8.

1630. The same; "Son of the sun, *lord of battles*, Amunmai Rameses II.," *E. I.* 15. This title always precedes the king's second name, while 'lord of the world' precedes his first name. In Hermapion's translation from the obelisk, pages 20, 22, it is 'strong in battle,' and 'brave in war.'

1631. GOOD IN BATTLES; a title of Amunothph III., *E. I.* 24, A 2. The leg is the letter B, and perhaps the word ⲟⲩⲁϩ, *holy*.

1632. The same; "In the first year of the king, *good in battles*, the lord of the world, Oimenepthah I.," *B.* 36. Here the word *battle*, which was before a single character, is spelt with letters.

1633. KING OF BATTLES; *M. R.* 62.

1634. IMAGE OF WAR; "In the first year, on the nineteenth day of the month of Athyr, of the sovereign the brave *image of war*," *H.* 80, S k. From ⲧⲟⲧⲱⲧ, *an image*, and ⲙⲁⲭⲉ, *war*. Hence this group is pronounced Thothmes, and was a suitable title for that king.

1635. Perhaps BUTCHER; written over men sharpening their knives, while others are in the act of cutting up oxen, *M. C.* 83.

1636. Perhaps CARPENTER; written over men cutting wood into shape with axes, *M. C.* 43.

1637. Perhaps FEEDING; "*Feeding* the goat;" "*Feeding* the sacred cattle," written over men so employed, *M. C.* 31.

1638. LAME; over a man with two club feet, *M. C.* 93. The leg is the determinative sign of the part injured.

1639. DWARF; over the figure of the man, *M. C.* 93. The four wavy lines only represent the letters N N. Hence comes the Greek and Latin word *nanus*.

1640. DECEASED; it follows the queen's name on her sarcophagus, and also the name of her father Psammetichus, *E. I.* 58. From ⲙⲟⲩ, *death*.

1641. The same; *E. I.* 1, 1.

1642. The same, in the feminine; *E. I.* 58, 46.

1643. The same; *E. I.* 15, 15.

1644. The same; *E. I.* 3, 8, and *E. I.* 12, 18.

1645. The same; "Imothph, a woman *deceased*, daughter of the priest of Pthah," *E. I.* 4, 3; also *E. I.* 12, 2.

1646. The same, in the feminine; *E. I.* 8.

1647. The same; *E. I.* 87, 8. The first letter is S, for ⲁⲥ, the prefix of the past tense.

1648. The same; *E. I.* 118, 24. The sculptor, in mistake, gave this group the masculine termination, which he afterwards altered to the feminine, as it is applied to a woman.

1649. Perhaps the same, though more probably BLESSED. It may be from ⲁⲥⲙⲟⲩ, *deceased*, or ⲥⲙⲟ̄ⲩ, *to praise*, or ⲥⲙⲁⲁⲧ, *blessed*. "Hapimen *blessed* by Osiris," *E. I.* 44, 11. "His daughter *deceased*," *E. I.* 20, 9.

1650 and 1651. The same; *E. I.* 29 (fourth part). The latter is also seen in *E. I.* 35, A 1, where the priest Mandothph is called Sma-mando, *blessed by the god Mando*.

1652 and 1653. The same, masculine and feminine; *E. I.* 15, 7, and *E. I.* 15, 12, where they are used simply for *deceased*.

1654. DECEASED; *E. I.* 94, 2. From ⲙⲙⲱⲟⲩⲧ, *to die*.

1655. The same; "The *deceased* Osiris-like king Amyrtæus *deceased*," *E. I.* 30 (fourth part). Horapollo says, book i. chap. 44, that to represent anything hateful they employed a fish, by which he may mean this group. This fish is the letter M, as also is another fish in No. 246.

1656. The same, with the masculine suffix ϥ; *E. I.* 28 (fourth part).

1657. The same, with the dead body or mummy as the determinative sign; *H.* 70, K y.

1658. The same, beginning with ⲁⲥ, the prefix for the past tense; "The statue of the *deceased* Osiris-like king Amyrtæus," *E. I.* 31 (fourth part).

1659. The same, in the plural; "Guardian of the *dead*," *E. I.* 41, 6. "Statues of the *deceased* who are illustrious Egyptians," *E. I.* 31 (third part).

1660. The same, in the feminine; "Her mother was the lady Haismout *deceased*," *E. I.* 52, 53. One T is part of the word ⲙⲙⲱⲟⲩⲧ, and the second is the feminine article.

1661. The same, also in the feminine, in the same sentence; *E. I.* 53, A 5.

1662. Probably BURIED; "Immortal, *buried*, deceased in the temple," *H.* 70, M y. This word begins with the usual prefix of the past tense.

1663. MUMMY-CASE, made of wood; "Pthah-Sokar-Osiris, lord of the *mummy-case*," *E. I.* 68.

1664. The same; "In the hated *mummy-case* is the image of the deceased," *E. I.* 31 (fourth part). From ⲁⲁⲉⲥⲧ, *to hate.*

1665. The same; *E. I.* (second series) 41, 23. The first two letters are K R, and form the word ⲭⲁⲣⲱ, *silence*, whence the Greeks borrowed their word Charon, the ferryman for the dead. Diodorus Siculus tells us that the name was Egyptian.

1666. The same, with the addition that it is sculptured; *E. I.* (second series) 41, 8. See the word *Sculptor*, No. 314.

1667. The same; *Triple Mummy-case*, fig. 1, 1.

1668. A MUMMY, or dead body, laid out on the peculiar lion-shaped couch; "A priest belonging to the offerings to the *mummy*," *E. I.* 4, 15.

1669. The same; "Offerings to the *dead*," *E. I.* 94, 2. The letters are the word ⲭⲁⲣⲱ, *silent*, as in No. 1665. The offerings to the dead here spoken of were forbidden by the Jewish law, in Deuteronomy xxvi. 14.

1670. The same, with the prefix of the past tense; *E. I.* 12, 9.

1671. DEEP, or the BOTTOMLESS PIT, from ϥⲣⲕ, *deep*; "The mummy-case in the *depths* of Amenti," *E. I.* (sec. series) 41, 23.

1672. MUMMY, spelt M M, written over the lion-shaped couch on which the mummies were usually placed; *Triple Mummy-case*, fig. 20.

1673. Perhaps DEAD, from ϩⲉⲛ, *departed*; *E. I.* 12, 9; also *E. I.* 118, 28. Hence perhaps the Hebrew name of 'the valley of the children of Hinnom.'

1674. Nearly the same, perhaps from ϩⲱⲧ, *to fall*; *E. I.* 118, 24. Horapollo seems to mean these two groups, when he says, book i. chap. 56, that to symbolize an unjust man, they draw two claws of an hippopotamus turned downwards.

1675. Nearly the same, from ϫⲱⲛϥ, *to happen*; *E. I.* 118, 24.

1676. Nearly the same, from ϩⲱⲧⲉ, *destroyed, hateful*; "Dead, *destroyed*, in the mummy-case," *E. I.* 29 (fourth part).

Horapollo, as before quoted, book i. chap. 44, seems to confound the words 'dead' and 'hateful.'

1677. The same; "The boat belonging to the *dead persons* in Amenti," *E. I.* 86, 7.

1678. The same; "She is the appointed door-keeper of the *hateful* door," *E. I.* 69, A 22.

1679. A MUMMY, from ⲥⲉϧⲧⲉ, *to prepare*; *E. I.* 102, A 2; also *E. I.* 102, B 2, and *E. I.* 102, C 2.

1680. MUMMIES; "The Osiris-like keepers of the *mummies*" is written over a row of mummies in their tombs, *E. I.* 66.

1681. The same; "Ruler of the house of the *mummies*," *E. I.* 66 (second part).

1682. Probably COMMANDING, from ⲟⲩⲁϩⲥⲁϩⲛ; "The *commanding* god, lord of the years," *E. I.* 28 (third part).

1683. The same; *E. I.* 28 (first part).

1684. The same; *E. I.* 28 (first part).

1685. GOOD, from ⲛⲁⲛⲉ; "The *good* king," *B.* 33, 69. "*Good* mummies," *E. I.* 70, F 4.

1686. The same, meaning that the parentage of the deceased was honourable; *E. I.* 70, F 4.

1687. GOOD AS TO HIS MOTHER, in the sentence last quoted. The same sentence, though less clearly written, is on several other scarabæi on the same plate.

1688. TREASURES; *E. I.* 116, 8. Nearly the same as ⲛⲁϣⲉⲛ-ⲥⲟⲩⲉⲛ, since the eight strokes have the force of ϣⲙⲙⲟⲩⲛ, *eight*.

1689. The same; *E. I.* 116, 13. From ⲛⲁϣⲉⲥⲟⲩⲛ.

1690. Perhaps the same; *E. I.* 69, B 3.

1691. Perhaps GOOD, being not unlike the last six groups; "Appointed displayer of the *good* night-stars," *E. I.* 28 (first part).

1692. APPOINTED; "During the *appointed* last day of Mesore, the birth-day of the priest living for ever," *R. S.* 10. Also RIGHTEOUS; "A *righteous* good man deceased, son of Neithamun a woman deceased," *E. I.* 12, 1. The deceased persons on the tablets are usually thus styled righteous and good; and it seems probable that these were the hieroglyphical characters pointed

to when Herodotus in mistake understood the word ⲡⲓⲣⲱⲙⲓ, *a mortal,* to mean 'honourable' and 'good.' The rabbit has the force of SOUT, from ⲥⲱⲧϩ, *to dig;* and ϩⲁⲣⲁⲥⲱⲟⲩⲧⲥ, *a rabbit* or *under-digger.* This word is ⲥⲟⲩⲧⲉⲛ, *just.* See No. 1703 for further proof of the sound to be given this character, and No. 1877 for the name of the rabbit.

1693. The same; "By this it is known that it is *lawful* for the Egyptians to honour," *R. S.* 13. "A gift dedicated to Osiris Pet-amenti, *righteous* good king for ever," *E. I.* 2, 1.

1694. DECREES; "To erect a similar shrine to the god Epiphanes thrice blessed, according to these *decrees*," *R. S.* 13. This word seems to admit of being divided into 'appointed-in-the-temple things'.

1695. The same; "*Decrees* relating to the representation of his barge and the barges of Egypt," *E. I.* 28 (second part); also *E. I.* 58, 21.

1696. RIGHT, in the plural; "He paid the soldiers what was *right*," *R. S.* 1.

1697. JUDGE, a name for Osiris, for which reason it is placed within an oval; *B.* 15.

1698. RIGHTEOUS GOOD KING OF THE GODS, another name for Osiris; *M. H.* i. 13.

1699. APPOINTED PRIEST; "In the year when he was *appointed priest* for the month in Memphis," *E. I.* 73, 11.

1700. The same; "It shall be lawful for *appointed* persons to make feast and erect a similar shrine," *R. S.* 13. Here we read in the Greek that it shall be lawful for private persons to make this shrine.

1701. The same; "*Appointed* guardian of the door is the office of the great serpent," *E. I.* 64.

1702. RIGHTEOUS; "The Osiris-like *righteous* . . . . . deceased," *E. I.* 71, A 3. The termination of this word is probably ⲓⲣⲓ, *to be,* which in Coptic is usually prefixed.

1703. The same, being used for No. 1692, in *Triple Mummy-case,* fig. 20. From ⲥⲓⲱϯ, *the dog-star,* and the N, the character following, we get ⲥⲟⲩⲧⲉⲛ, *righteous.*

1704. Probably RAISED; "A royal gift to Pthah, an offering

raised by the lord of battles Amunmai Rameses," *E. I.* 103, 1. The character is a perch or prop. The ibis stands upon it in No. 165. It has the force of T, or T O N, from ⲧⲱⲟⲛⲛ, *to raise.*

1705. RIGHTEOUS; "A *righteous* good man immortal," *E. I.* 89, 4. Also JUDGE; "The *judge*, ruler of Esne," *E. I.* 4, 4. Here the word ⲥⲟⲩⲧⲉⲛ is formed by an S and the syllable T O N, as it was before, in No. 1692, by S O U T and the letter N.

1706. Probably the same; "The *judge* Amun-Ehe-Chem," *M. H.* i. 6.

1707. Perhaps GREAT, in the feminine; "Nephthys the sister-goddess, the powerful *great* daughter of Ra," *M. H.* i. 16. The first character is the letter M, used for Amun, as in No. 498.

1708. The same; *E. I.* 42, 4.

1709. HOLY; "The *holy* crown, called Pschent," *R. S.* 9. "In the splendid *holy* liturgies," *R. S.* 12. Also three times in *R. S.* 11.

1710. The same, in the plural; *E. I.* 65 (second part).

1711. GREY, or spotted black and white, written over a spotted heifer; *M. R.* 41; also *H.* 61, where however the animal is not coloured; hence ⲗⲟⲩⲓⲗⲟⲩⲗⲛ, *grey*. The character is an A or other vowel.

1712. RED; over a red heifer in *M. R.* 41. From ⲣⲣⲉⲣⲫ, *red.*

1713. WHITE; over a white heifer in *M. R.* 41. The letter B, for ⲟⲩⲱϧⲫ, *white.*

1714. BLACK; over a black heifer in *M. R.* 41. This character has the force of ⲕⲗⲣⲣⲉ, *black*; in No. 792 it has nearly the same force. Horapollo says (lib. i. 70), that when they would write 'darkness,' they use the tail of a crocodile, by which he seems to mean this character.

1715. WORE; "Which he *wore* on his investiture in the temple with the country of the kingdom," *R. S.* 9.

1716. CLOTHE; "*Clothe* the statue for the ceremonies, like to the gods of the country," *R. S.* 7.

1717. INVESTITURE; "Which he wore on his *investiture* in the temple with the country of the kingdom," *R. S.* 9. Perhaps the last character forms no part of the group: it may be the preposition following.

1718. SET UP; "They shall also *set up* a statue to King Ptolemy," *R. S.* 6.

1719. The same; "*Set up* a tablet in the temple, carved with letters sacred," *R. S.* 14.

1720. The same; "It shall be lawful for appointed persons to make feast, and *set up* a similar shrine to god Epiphanes," *R. S.* 13. The two legs in our figure should be joined, as in No. 1718.

1721. The same; "Which is to be *set up* in the temples of Egypt," *R. S.* 14. From ϫⲟⲧϥ, *to cut*. See No. 252 for the force of the first letter, and No. 1735 for the same word, spelt with another form of the ϫ.

1722. The same, in the same sentence; Salt, pl. 5.

1723. The same, or perhaps TO LOAD; "He *loaded* ships with silver," *H.* 41, H g.

1724. The same; "He made and *set up* two obelisks cut out of stone," *B.* 48.

1725. The same; "He *set up* two obelisks," *B.* 49. This ends with the syllable ⲛⲉϥ, the sign for the third person of the past tense.

1726. IMAGE; "A living *image* of Amun," *E. I.* 49. This is part of the first name of Ptolemy Epiphanes, of which we have a translation at the beginning of the Rosetta Stone.

1727. The same; "Thy name is the *image* of the sun," *E. I.* 118, 4. "Thy name is lasting, like heaven; an *image* of the sun," *E. I.* 42, 2.

1728. The same, followed by the determinative sign for the statue; *E. I.* 70, F 5.

1729. The same; *E. I.* 70, H 3.

1730. The same, in the plural, or STATUES; "*Statues* of the deceased illustrious priests," *E. I.* 31 (third part). The bird, the letter ⲟ, is the plural termination.

1731. The same, in the plural; *E. I.* 79, 5.

1732. STATUE; "At the going-out from the temple of the *statue* of Amun-Ra in the water processions, they shall also carry out the shrine and *statue* of god Epiphanes," *R. S.* 8. Also as the determinative sign for a woman; "Honour to the deified lady," *E. I.* 52, 2. The final ⲥ is a sign of the feminine gender.

1733. Also a determinative sign for a woman; *E. I.* 52, 43.

1734. CUT; "Two obelisks *cut* out of hard stone," *B.* 50, 6; also *B.* 48, and *B.* 51. From ϫϵϫ, *to cut.*

1735. MADE, CUT; "He *made* and set up two obelisks," *B.* 48. From ϫⲟⲧⲥ, *to cut.*

1736. CARVED, CUT; "Set up a tablet in the temple, *carved* with letters sacred," *R. S.* 14.

1737. The same; *E. I.* 12, 11, and *E. I.* 77, 4.

1738. PLEASED, or DECREED BY; "It *pleased* the priests of Upper and Lower Egypt" are the first words of the enactment of the decree on the Rosetta Stone, line 5.

1739. GOING-OUT; "On the *going-out* from the temple of the statue of Amun-Ra," *R. S.* 8. Also HELIACAL RISING, which is the meaning given to this group by Chæremon, page 23; "The *heliacal rising* in the city of Tanis of the star of night," *E. I.* 11, 10; also *E. I.* 9, 14.

1740. COMING; "Thy name is the *coming* of Aurora," *E. I.* 118, 16. From ⲡⲏϩ, *to come.* The chance of being misled by spelling a word as if it were Coptic is less in modern inscriptions such as this, which is only of B. C. 500.

1741. BEAR PATIENTLY; "He *bore patiently,* and then remitted the debts," *R. S.* 2. From ⲱⲟⲧⲡϩⲏⲧ, *to bear patiently.*

1742. RECEIVED; "He *received* the country of the kingdom from his father," *R. S.* 10.

1743. CARRY; "They shall also *carry out* the shrine and statue of god Epiphanes," *R. S.* 8. The first letter seems to be the sign of the future tense here, as in No. 1718 and No. 1720.

1744. Perhaps CARRYINGS, a noun plural; *R. S.* 13.

1745. ACCESSION DAY, or literally, either day of receiving the kingdom, or day of carrying out the statue; *R. S.* 7. See *Day,* No. 1004.

1746. REGULATOR, or STEERSMAN; "The *steersman* of the boat" is written over the figure of a god steering the boat of Ra, *E. I.* 28. Also MAKE, or FASHION; "*Make* for King Ptolemy [a shrine and] portable statue of silver," *R. S.* 7.

1747. The same, in the feminine; the title of a goddess, *M. H.* i. 37.

1748. REGULATING; "*Regulating* the splendid rites," *R. S.* 3.

1749. PERFORM; "*Perform* sacrifices and other rites," *R. S.* 11, and *R. S.* 12.

1750. A MAN; "Pet-Isis, *a man* deceased," *E. I.* 23, B 1. This or some similar figure usually follows the name of a man, and in part answers the purpose of the oval which incloses the name of a king.

1751. The same; *E. I.* 33, B 7. This one instance will explain as completely as more would the manner in which the characters are formed in the hieratic writing. The peculiarity of the style points out the tool used, which is sometimes found in the tombs. It was a reed bruised at the end, and its fibres formed a brush, which may have tapered to a point, as all the strokes were about the same thickness. The ink was lampblack, or some other preparation of charcoal, any of which would be indestructible, except by fire. This style of character was also occasionally employed on stone.

1752. The same, sometimes feminine; *E. I.* 19, and *E. I.* 20.

1753. The same; *E. I.* 19, and *E. I.* 20.

1754. The same; *E. I.* 1, 1. "The holy *man* deceased," *E. I.* 8. The man holds the whip-shaped sceptre of Osiris, to show that he is acquitted by the judge.

1755. The same, in the plural, mentioned as prisoners; *H.* 42, Y e.

1756. The same, in the feminine; *H.* 42, Y f.

1757. A WOMAN; the mother of the deceased person in *E. I.* 23, A 1, and *E. I.* 23, B 1. In the pictorial part of several tablets we see that the lotus-flower held in the hand is the mark of a woman.

1758. The determinative sign of a mummy standing against the wall, in the plural. It follows the words, "The gods Soteres immortal," *R. S.* 6.

1759. CAPTIVES, with their hands tied behind; "*Captives* sixteen" are mentioned among the booty, *H.* 42, E f.

1760. LIVING CAPTIVES; "*Living captives* four hundred and ninety," *H.* 41, P q.

1761. The same; *B.* 36, where the king, on the return from

his conquests, is leading them home tied to his chariot. By comparing this with the last, we see that the adjective may be placed either before or after the substantive.

1762. ENEMIES; "The monarch, conqueror of his *enemies*," *E. I.* 42, 4. The figure is that of a man in the act of begging for mercy.

1763. The same, perhaps from ϩⲏϥ, *tormented*; "The conqueror of his *enemies*," *B.* 44, 7.

1764. LORD OF THE ENEMIES; *B.* 43, 12.

1765. SOLDIERS; "Scribe to the *soldiers*," *E. I.* 26. "Priest to the *soldiers*," *E. I.* 17, 3. "He paid the *soldiers* what was just," *R. S.* 1; which, however, seems to be translated in the Greek 'He punished the rebels, as was just.'

1766. The same; "Scribe to the *soldiers*," *E. I.* 26. The arrow is here used instead of the bow.

1767. The same; "Chief of the *soldiers*," *E. I.* 44, 28.

1768. The same; *E. I.* 116, 19.

1769. The same; "The son of the chief of the *soldiers*, *E. I.* 114, 3. From ⲙⲁⲥⲧⲟⲓ, *a soldier*. This word also forms part of the last group.

1770. The same; *E. I.* 41, 1. Perhaps from ϭⲱⲧⲉϧ, *to kill*.

1771. The same, or more exactly SOLDIER-MEN, being formed of the two characters, like the Coptic ϭⲱⲧⲉϧⲣⲱⲙⲓ. It shows that the characters are used to represent the sound rather than the thought. "Honour to the deified chief of the *soldier-men*," *E. I.* (second series) 23, B 1.

1772. ARCHER, being the figure of a quiver, written over a man in the boat of Ra; *E. I.* 64.

1773. Probably CASTLE; "Ptolemy Neus Dionysus, victorious in his *castle*," *E. I.* 72, 9.

1774. CONQUEROR; *B.* 36. The man is in the act of striking down his enemies.

1775. CONQUERORS, or WARRIORS; *B.* 45, 3. The man holds a shield.

1776. The same; *B.* 43, 8. The bull is ⲙⲁϩⲉ, and thus the whole word is ⲙⲁϩⲩⲓ, *to fight*.

1777. CONQUEROR; "The monarch, *conqueror* of his enemies,"

E. I. 42, 4. This is the group meant by Horapollo, when he says (book ii. chap. 5) "The hands of a man, one holding a shield and the other a bow, denote the front of the battle."

1778. The same; "The heavenly king, the brave *conqueror*," *E. I.* 42, 3.

1779. SLINGERS, a body of troops in the Egyptian army; *B.* 44, 8. From ϣϧⲱϧ, *a cord.*

1780. Nearly the same; *B.* 44, 8. From ⲧⲉⲙⲙⲟⲩ, *to bruise.*

1781. KING OF UPPER AND LOWER EGYPT; a title of Ptolemy Neus Dionysus, *E. I.* 73, 9. The sceptres held by the figure are distinguished by the lotus and the lily of the two countries.

1782. CHILD, SON; "Horus a *child*, the son of Isis," *M. H.* i. 17. The figure holds the finger to his mouth to denote his infancy: he is too young to speak. From this the Greeks called Horus the god of silence, under the name of Harpocrates, *Horus the child.*

1783. The same; "Rameses II., the great king of Egypt, the victorious *son* of Oimenepthah I., the great king of Egypt, who was the victorious son of the son of Rameses I.," *B.* 17, 6.

1784. The same, in the pedigree quoted above.

1785. The same; *E. I.* 73, 5. From ϩⲣⲟⲩ, *a son.*

1786. The same; "The *son* of Pthah," *E. I.* 72, 10. The chief character is the single lock of hair which was worn by the young Egyptians as a mark of rank. We see it on the sculptures twelve centuries before our era; and it is mentioned by Ammianus four centuries after our era.

1787. The same, or YOUNG; being part of the name of Neus Dionysus, or the *young* Osiris, *K.* 250.

1788. The same; "The good wife bore her beloved *child* on the year XXV., on the twenty-first day of Paophi," *E. I.* 73, 7; also *E. I.* 73, 4. The Coptic ϣⲏⲣⲓ, *son*, is in the hieroglyphics usually spelt S E.

1789. The same; "Horus, the *son* of Isis," *M. H.* i. 17. The bar by the side of the goose is the masculine termination of the word. The goose alone often has the same meaning.

1790. The same; "Horus, the son of Isis and *son* of Osiris," *M. H.* i. 17. The egg has the same force as the goose.

1791. The same; "The *son* of the sun, lord of Upper and Lower Egypt, Ptolemy immortal," *E. I.* 4, 5.

1792. ELDEST SON; "The beloved *eldest son* of Amun" is part of the name of Shishank II., *K.* 154. See *First*, No. 1095.

1793. The same; *E. I.* 118, 8. From ⲣⲣⲁⲩⲓⲥⲓ, *first born*, a modern form of ⲥⲩⲁⲣⲣⲓⲥⲓ, from ⲥⲩⲁ, *beginning*, and ⲣⲣⲉⲥ, *born*.

1794. DAUGHTER; *E. I.* 24, B 2. It is the word for 'child,' followed by the feminine article.

1795. The same; "Neith, the queen of Sais, *daughter* of Isis," *E. I.* 33, C 3.

1796. CHILD, masculine and feminine; *E. I.* 20, 9 and 13, where the various relations of the deceased are mentioned. This may be an abridgement of No. 1802.

1797. DAUGHTER; "A woman deceased, *daughter* of the priest of Mando," *E. I.* 52, 4. This is the feminine of No. 1789.

1798. The same; "Imo, a woman deceased, *daughter* of the priest of Pthah," *E. I.* 27, 13.

1799. The same; "The queen deceased, the royal *daughter* of the lord of the world, Psammetichus deceased," *E. I.* 58, 2. This is the feminine of No. 1790.

1800. The same; "Imothph, a woman deceased, *daughter* of the priest of Pthah," *E. I.* 4, 3. This word, and No. 1798, in both of which the mark of the feminine is doubled, belong to inscriptions made under the Ptolemies.

1801. CHILDREN; *E. I.* 6. Perhaps from ⲉⲛϩⲣⲟϯ, *sons*.

1802. The same; "A kingdom, remaining to himself and his *children* for ever," *R. S.* 5. "Men, women, and *children*," *H.* 42, Y h. From ϩⲣⲟϯ, *sons*. From this word Horus the child was called Hor-pa-krot, or Harpocrates.

1803. LAWFULLY-BORN CHILDREN; *E. I.* 6.

1804. Perhaps the same, as it seems to be a contraction of the last; "Wives, *children*, and others," *E. I.* 72, 11.

1805. BORE, or brought forth; "The good wife *bore* her beloved child," *E. I.* 73, 7. From ⲛⲁⲁⲕⲉ, *to bear*.

1806. Probably SON; it follows the name of the father in the first name of Ptolemy III., *K.* 223. The first character is a bone with flesh upon it.

1807. The same; in the first name of Ptolemy IV., *K.* 225. See Horapollo, book ii. chap. 9.

1808. BORN, BIRTH; "The appointed last day of Mesore, the *birth*-day of the priest living for ever," *R. S.* 10. "——— deceased, *born* of the lady Hesmo deceased," *E. I.* 69, B 8. From ⲥⲁⲉⲥ, *born.* Also SERPENT; over the figure of the animal, *E. I.* 65. From ⲥⲁⲓⲥⲓ, *a serpent.* Also APPROVED; Thothmes, *K.* 72, is "*approved* by Thoth," which is proved by the translation of the name of Amunmai Rameses, *K.* 101, as given by Hermapion; "Whom Amun loves and Ra *approves.*" From ⲥⲁⲉϣⲉ, *to examine.*

1809. The same; "A righteous good man deceased, *born* of Neithamun, a woman deceased," *E. I.* 12, 1. This word and the last are used when speaking of the mother, not usually of the father.

1810. The same, in the feminine; "His beloved wife ———, *born* of Amuni, a woman deceased," *E. I.* 17. Also MOTHER; "Neith, *mother* of the gods," *M. H.* i. 12.

1811. The same; "Lawfully-*born* children," *E. I.* 6. As we have just seen ⲥⲁⲉⲥ, *born,* used for *mother,* so here we have ⲥⲁⲁϯ, *mother,* used for *born.* See No. 1803.

1812. The same; *E. I.* 21, 4.

1813. The same, in the feminine; *E. I.* 21, 5.

1814. FATHER; "*Father* of the gods," *E. I.* 6.

1815. The same; "Horus, his *father* Osiris," *B.* 22. It is there followed by a second snake, or F, for the pronoun *his.*

1816. The same; "Osiris the son of Neith, his *father* is Seb," *M. H.* i. 13.

1817. The same; "Received the country of the kingdom from his *father,*" *R. S.* 10. "Horus, the avenger of his *father,*" *E. I.* 4, 2.

1818. The same; "Honour to Seb, the *father* of the gods," *M. H.* i. 11.

1819. The same; "Seb, the *father* of the gods," *M. H.* i. 11. Also written over the father of the deceased, *E. I.* 18.

1820. The same; "Honour to Horus, the avenger of his *father,*" *E. I.* 51.

1821. FATHERS; "The gods, *fathers* of the country," *E. I.* 32 (third part).

1822. The same, meaning ancestors; *B.* 34, 48.

1823. GRANDFATHER, or father's father; "His *grandfather*, priest of the great Ra," *E. I.* 39, 3. He sits among the ancestors of the deceased, next after his father and mother.

1824. GREAT GRANDFATHER; *E. I.* 39, 3. He follows in his turn among the ancestors of the deceased.

1825. GREAT-GREAT GRANDFATHER; "Thothmes III., *great-great grandfather* of Amunmai Anemneb," *M. H.* ii. 1.

1826. MOTHER; "His *mother* Taar, a woman deceased," *E. I.* 8; also *E. I.* 39, 3, and in many funereal tablets. From ⲙⲁⲩ, *mother*, with the addition of the feminine article. Plutarch says that Isis, the mother-goddess, was called Mouth, which is this word. Ammianus (lib. 17) says that, as male vultures are never met with, a vulture was used to mean *nature*, by which he probably meant the same goddess.

1827. The same; *E. I.* 20.

1828. The same; "The goddess Amenta, *mother* of the gods," *E. I.* 73, 2.

1829. MATERNAL GRANDFATHER; *E. I.* 104, 7.

1830. The same; *E. I.* 89.

1831. MATERNAL GRANDMOTHER, or mother's mother; *E. I.* 104, 7.

1832. PATERNAL GRANDMOTHER, or father's mother; *E. I.* 104.

1833. WIFE; "Ptolemy immortal, beloved by Pthah, and his sister his *wife* the queen, the mistress of the world, Cleopatra, the gods Philometores," *H.* 64, V. This is the feminine of ϩⲁⲓ, *a husband.*

1834. The same; "The good *wife* bore her beloved child," *E. I.* 73, 7.

1835. ROYAL WIFE; "The royal sister, the *royal wife*, the great goddess, daughter to Queen Arsinoë," *H.* 77, L o.

1836. WIVES; "His *wives*, lawfully-born children, and others," *E. I.* 72, 11.

1837. BROTHER; "The Queen Arsinoë, the goddess Philadelphus, or *brother*-loving," *H.* 77, S i. From ϩⲟⲛ, *brother.*

1838. The same. See the word *Brother-gods,* No. 1524.

1839. This is nearly the same word, but seems to mean KINSMAN, or rather ANCESTOR; "His *ancestor,* the great Raothph, a man deceased," *E. I.* 8, where this word is used several times, written over the deceased relations of the deceased person. The last letter may be the pronoun 'his.'

1840. The same, in the feminine, *E. I.* 8. Also HIS SISTER; *E. I.* 105, 3, where Isis is called the sister of Osiris. Also HIS WIFE; *E. I.* 2, and *E. I.* 60, which may be explained by the Egyptian custom of men marrying their sisters.

1841. Probably the same, in the plural; *E. I.* 15, 9. The bird, o, is the plural termination.

1842. The same, in the plural; "Osirtesen, approved by his *ancestors,*" *E. I.* 6.

1843. SISTER; "Nephthys, the great *sister*-goddess," *H.* 73, E f. This is the feminine of No. 1838.

1844. The same; "And his *sister* his wife the queen, Cleopatra," *H.* 64, V n.

1845. Probably AUNT, being formed of the words 'sister, mother'; *E. I.* 107, 27, where it is the title of a royal lady holding a child in her arms.

1846. Probably NIECE, or sister's daughter; *S-E.* 1.

1847. Perhaps COUSIN, or daughter of mother's sister; *E. I.* 89.

1848. SERPENT; written over a figure of the huge fabulous serpent on the sarcophagus of Oimenepthah, *E. I.* 65. From ⲁⲣⲓⲥⲓ, *a serpent.* We remark that the words *serpent, born,* and *approved of,* are spelt with the same letters.

1849. The same; "Decrees relating to the conquered *serpent,*" *E. I.* 63 (second part). From ϩⲫⲱ, *serpent.*

1850. The same; *E. I.* 63 (second part).

1851. The same, with a plural termination; "*Male serpents, female serpents,* and scorpions," *E. I.* 12, 13.

1852. The same, in the feminine, in the sentence last quoted.

1853. The same; "Victories over the eternal *serpent,*" *E. I.* 63 (second part).

1854. RIVER-SERPENT; *E. I.* 65 (second part). From ϩⲉⲗⲗⲟⲧ, *a river.*

1855. The same, in the plural; "Living *river-serpents*," *E. I.* 65, where they are walking in the river which divides life from death. As the adjective has a feminine termination, this noun is no doubt of that gender.

1856. FOREIGN; written over a serpent, meaning foreign serpent, from ⲥⲁϧⲟⲗ, *foreign*, *E. I.* (second series) 19. The arm holding a sword has the force of SEB, in Sebek-Ra, the first name of King Amunothph I.

1857. RIVER-SERPENT, the same as No. 1855; *E. I.* (second series) 18, 13.

1858. SCORPIONS; "Male serpents, female serpents, and *scorpions*," *E. I.* 12, 13. From the Coptic ϭⲗⲏ. Compare No. 231.

1859. CROCODILES; *E. I.* 72, 9.

1860. The same; mentioned among the offerings, *E. I.* 93, 3, and *E. I.* 98, 4.

1861. The same; *H.* 41, L k. This word is spelt THMSO, and gives its name to the Chamsi, or crocodile lakes, near Heroopolis. That the word began with a guttural is seen from the change of the first letter from TH to CH, and again by its being dropt in the Coptic name for the animal, ⲉⲗⲗⲥⲟⲟϩ.

1862. MONKEYS; "*Monkeys* praying to the statues of the gods," *E. I.* 46, 6, a sentence which, though remarkable, is confirmed by the picture at the head of the tablet, where two of these dog-headed monkeys are in the attitude of praying to Aroëris in his boat. The animal is probably the dog-faced monkey, the *Simia cynomolgus*, a native of Ethiopia, and now not known in Lower Egypt.

1863. HORSE, from ϩⲧⲱⲱⲣ; written over the horse in the king's chariot, *E. I.* (second series) 51, 17.

1864. The same; *E. I.* (second series) 51, 26. *Note.* Our figure should be corrected, with a semicircular T in place of the first R.

1865. The same; "*Horses* two hundred and twenty-nine" are mentioned among the booty, *H.* 42, D e. From ⲥⲱⲩⲗⲗ.

1866. SWINE, meaning perhaps wicked people; *E. I.* 53, A 22. From ϧⲟⲧⲉ, *hateful*. In the judgment scene, *E. I.* 61, we see the hog driven away in a boat from the presence of Osiris; and

Horapollo says (lib. ii. 37), that when they would denote a filthy man they draw a hog.

1867. The same; over the hog in the judgment scene last quoted. From ϵϣo, *a hog.*

1868. A DOG; perhaps a bloodhound, from ⲥⲛⲁϧ, *blood, E. I.* 108, where it is written over the picture of the animal, which is the case with the following groups. It is the name of the deceased man on a tablet, *E. I.* (second series) 24, 12, whose peculiar god is the dog-headed Anubis. Also BLOOD; in *E. I.* (second series) 41, 6, Horus is called the giver of life, victory, and *blood.*

1869. The same, some kind of greyhound; *M. C.* 20.

1870. The same; a square-eared dog, with a stiff erect tail, and a tuft of hair at the end, like No. 149, *M. C.* 23. This is the first letter of the word ⲥⲓⲱⲑ, *dog.*

1871. JACKAL; *M. C.* 20. A word compounded of ⲥⲓⲱⲑ, which force is conveyed by the first character, the rabbit, as proved by No. 1877.

1872. The same; *M. C.* 11.

1873. PANTHER; *M. C.* 23.

1874. LIONESS; *M. C.* 20. This and the last may be from ϧⲁⲥ, *to tear in pieces*; or from ϧⲁϣⲓ, *a carcase.*

1875. BABOON; *M. C.* 21. From ⲉⲛ, *an ape.*

1876. The same; *M. C.* 21.

1877. RABBIT; *M. C.* 20. From ⲥⲟϯⲟϯⲉⲛ, *to burrow,* or ⲥⲱϯϩ, *to bore,* whence ϩⲁⲣⲉⲥⲱⲟϯϯⲥ, *a rabbit.* This is important as proving the sound S O O T, which belongs to the rabbit in numerous groups.

1878. STAG, with branching horns; *M. C.* 20. Perhaps from ϩⲉⲛ or ϩⲏⲛ, *near,* and the several verbs derived therefrom, meaning *to attack.*

1879. A horned quadruped, but of what kind the picture scarcely determines; *M. C.* 18.

1880. A horned quadruped; *M. C.* 18.

1881. A horned quadruped; *M. C.* 18.

1882. GOAT, with straight spiral horns; *M. C.* 18; also *M. C.* 31. Hence ⲥⲓϵ, *a goat.*

1883. A horned quadruped, being the same word as No. 1879; *M. C.* 18.

1884. A horned quadruped; *M. C.* 19.

1885. A horned quadruped; *M. C.* 19.

1886. A horned quadruped; *M. C.* 19.

1887. A quadruped, with a horn on the nose; *M. C.* 19.

1888. OXEN, hence ⲁϫⲉ, *an ox*; mentioned among the offerings in *E. I.* 86, 4.

1889. The same; *H.* 42, D f.

1890. Perhaps SHEEP; five thousand three hundred and twenty-three are mentioned among the booty, *H.* 42, U f. From ⲉⲥⲱⲟϥ, *a sheep*. See No. 1035, the constellation Aries.

1891. TOTAL NUMBER OF ANIMALS; *H.* 42, P d. See No. 1083.

1892. Perhaps cows; one hundred and fourteen are mentioned among the booty, *H.* 42, P c; also *H.* 42, E h.

1893. BULL; *H.* 41, H c.

1894. Perhaps BIRD; written among the offerings of animals, though nearest to the figure of a dead rabbit, *E. I.* 6. From ⲁⲡⲱⲓ, *a bird*.

1895. BAT; *M. C.* 14.

1896. The same; *M. C.* 14. This ends in M O, *a bird*; and is a word formed like ⲕⲁⲕⲕⲁⲗⲗⲁϥ, *an owl*.

1897. A bird of the sparrow kind; *M. C.* 9.

1898. Another; *M. C.* 9.

1899. Another; *M. C.* 9.

1900. Another; *M. C.* 9.

1901. Another; *M. C.* 9.

1902. Another; *M. C.* 9. This and the last are spelt A M O, and explain why the owl has the force of M. Hence ⲁϫⲟⲗ, *an eagle*.

1903. A small bird; *M. C.* 9. This word seems to end with ⲃⲁⲓϯ, *a hawk*; or it is perhaps formed of ⲫⲁϯ, *a foot*, and ⲁⲡⲟⲗ, *a web*, meaning web-footed.

1904. Another; *M. C.* 10.

1905. Another; *M. C.* 10. Hence ⲁⲡⲱⲓ, *a bird*.

1906. Another; *M. C.* 10.

1907. Another; *M. C.* 11.

1908. Another; *M. C.* 10. Perhaps from ⲥⲁⲣⲓⲛ, *a small*
1909. Another; *M. C.* 9. [*goose.*
1910. Another; *M. C.* 10.
1911. Another; *M. C.* 9. Hence ϭⲉⲩⲉ, *a goose.*
1912. Goose; *M. C.* 11.
1913. The same; *M. C.* 11.
1914. The same; *M. C.* 9.
1915. The same; *M. C.* 10. A black bird. This and the last two are spelt ⲥ ⲧ, the ⲧ being the feminine, to distinguish them from No. 1912.
1916. The same, in the plural; *S-E.* 1.
1917. The same; *M. C.* 11. Perhaps from ⲃⲏϭ, *a hawk.*
1918, 1919. The same; *M. C.* 11.
1920. The same; *M. C.* 11; also *M. C.* 83.
1921. A bird of the wading tribe, perhaps the scarlet flamingo; *M. C.* 10.
1922. Another; *M. C.* 9.
1923. Another; *M. C.* 12.
1924. Another; *M. C.* 10.
1925. Another, perhaps a pelican; *M. C.* 9.
1926. Another; *M. C.* 9.
1927. Another, with a red neck, perhaps a parrot. It is followed by the figure of a man making fun, by clapping his hands, *M. C.* 10. This may be the word Tuk, used in 1 Kings, x. 22, whence the Greek word Psi-tak-us, *a parrot.*
1928. Another; *M. C.* 10. Perhaps ⲃⲉⲛⲓ, *a crane.*
1929. Another; *M. C.* 10. This animal seems named after its foot, as the name ends in ⲟⲁⲧ.
1930. Another; *M. C.* 11.
1931. Another; *M. C.* 11.
1932. A quail; *M. C.* 11.
1933. A strange bird in a cage, which seems named after the country in which it is found; *S-E.* 1. See No. 922.
1934. Camelopard; *B.* 46. From ⲥⲓⲣ, *a spot,* followed by the figure of the animal, meaning a spotted animal.
1935. This and the following eight groups follow one another in *E. I.* 4, 16, and *E. I.* 4, 17, and they may help to explain

one another, as one idea must run through the whole. This first is probably SACRED DUTIES. It contains the figure of a mummy.

1936. Nearly the same.

1937. DUTIES RELATING TO BROTHERS; as the word 'brothers' is in the dual, it may perhaps mean brothers and sisters.

1938. DUTIES RELATING TO RELIGION. See No. 163.

1939. DUTIES RELATING TO FATHER. See No. 1818.

1940. DUTIES RELATING TO MOTHER. See No. 1827.

1941. Perhaps DUTIES RELATING TO PROPERTY. It may be from ⲟⲩⲁⲛ, *a heap*.

1942. DUTIES RELATING TO WIVES. See No. 1833. As the word 'wives' is in the plural, we observe that polygamy was allowed in Egypt.

1943. DUTIES RELATING TO CHILDREN. See No. 1802.

1944. The oval which usually contains the name of a king or queen. A king has usually two such names, a queen usually only one. In *E. I.* 8, and *E. I.* 39, the names and titles of Rameses II. are included in one oval. Sometimes the name of a priest is written within an oval, as in *E. I.* 27, 12, and *E. I.* 48, 6. Sometimes it contains the titles of a god, as *M. H.* i. 13.

1945. The same; "Thy *name* is lasting, like the heavens; thou art an image of Ra," *E. I.* 42, 2. It is the word ⲣⲁⲛ, *a name*, followed by the oval as the determinative sign.

1946. NAMED; "To be *named* Ptolemy the defender of Egypt," *R. S.* 6. The first two letters may perhaps be the preposition ⲟⲩⲧⲉ, and the whole then becomes 'by his name.'

1947. HIS NAME, in many places following the proper name of a man, instead of the more usual sitting figure; "Hapimen, *his name*," *E. I.* 45, 1.

1948. The same; "*His name* is Imothph, a man immortal," *E. I.* 4, 13.

1949. THY NAME; often used in *E. I.* 118.

1950. The same; "*Thy name* is the image of Ra," *E. I.* 118, 4. Here the first letter is used instead of the whole word.

1951. NAMED; "His name is *named*," *B.* 51. It is the word ϫⲉⲣⲉⲛ, *to name*.

1952. PEOPLE; it forms part of the word *Egypt*, No. 795. It

is the word ⲡⲣⲱⲙⲉ, *a man*, and is one instance out of many of the M and N being used one for the other.

1953. The same; "The *people* of the great king," *B.* 44, 11. The determinative sign seems here used without reason.

1954. The same; it precedes the name of each of the four tribes described in *B.* 42. From ⲣⲉⲙⲉ, *an inhabitant.*

1955. The same; "The *people* of the land of the Shoremao," *B.* 43, 20. The similarity in hieroglyphics and Coptic between ⲣⲁⲙ, *a name*, and ⲣⲱⲙⲉ, *a man*, is not accidental, but it seems to grow out of the formation of the Eastern mind, which made one idea and one word embrace what with us are two ideas. To support this remark, it is enough to bring forward the following quotations from the New Testament: "And there was a crowd of names together, about one hundred and twenty," Acts i. 15. "And in the earthquake were slain the names of seven thousand men," Rev. xi. 13.

1956. A proper name, IOHMES, or approved by Ioh, being of the same form as Thothmes; "Son of the priest *Iohmes* deceased," *E. I.* 77, 5.

1957. CHONSOMES, or approved by the god Chonso; "Her mother was the lady Hesmout, daughter of the priest of Mandoo, lord of Mendes, *Chonsomes*, a man," *E. I.* 53, B 8.

1958. SOUTENMES, or approved by the judge; *E. I.* 97, 4. See No. 1705.

1959. RARAMES, or approved by Aroëris; *E. I.* 26.

1960. OSIRTESENMES, or approved by King Osirtesen; from a Babylonian or Assyrian cylinder; Cullimore's *Cylinders*, pl. 16. See the syllable *mes*, No. 1625.

1961. SABACOTHPH, or dedicated to the crocodile; the name of a woman, *E. I.* 15, 8, and *E. I.* 20, 21.

1962. RAOTHPH, or dedicated to Ra; *E. I.* 8.

1963. NEFOTHPH, or dedicated to Nef; *B.* 34, 56.

1964. The same; *B.* 33, 2.

1965. HAOMRA, called by Herodotus, lib. ii., Thannyras the son of Inarus; *B.* 6.

1966. IMOTHPH, the name of the daughter of a priest of Pthah; *E. I.* 4, 3.

1967. The same; *E. I.* 4, 13.

1968. IMO, perhaps an abridgement of the last; "*Imo*, a man deceased, son of the priest of Pthah," *E. I.* 27, 11.

1969. The same, represented by the first letter; "*Imothph*, a woman deceased, daughter of the priest of Pthah," *E. I.* 27, 13.

1970. MANDOTHPH, or dedicated to Mando; *E. I.* 13, 9.

1971. The same; *E. I.* 13, 7, and 35, A 14. In this last inscription he is the great grandson of Tacelothis king of Bubastis.

1972. SMAMANDO; *E. I.* 35, A 1. This has the same meaning as the last name, and is used for it as if it were the same word.

1973. MANDÖTHPH, in the feminine; *E. I.* 18, 7.

1974. MANDO-HESO, or chief priest to the god Mandoo; *E. I.* 84, 4. Of the same form is the name Hesmout, *E. I.* 53, B 7.

1975. A name formed from that of King Hophra, by whom the person claims to be beloved; on a sarcophagus in the British Museum.

1976. A name formed from that of the reigning king Psammetichus. The deceased was an officer in his service; *E. I.* 114, 11.

1977. Another name formed out of that of King Psammetichus; *E. I.* 114, 10.

1978. A name formed from that of King Hophra; *E. I.* 71, A 3.

1979. SETAMUN, meaning the daughter of Amun; *E. I.* 18.

1980. THOTHSET, meaning the daughter of Thoth; *E. I.* 56, A 1. In the same form we have HAPISET, meaning the daughter of Apis; *E. I.* 86, 10.

1981. PET-ISIS, meaning in the service of the goddess Isis; *E. I.* 23, B 1. See *Pet-osiris*, No. 1347.

1982. PETEN-ISIS, meaning the same; *E. I.* 23, A 5.

1983. The same; *E. I.* 23, A 1. This is a strong instance of an important character being used in the middle of a word as a vowel sound.

1984. PETEN-ANATA, a name formed from that of the goddess Anaita; a tablet in the British Museum.

1985. PET-AMUN; a name on tablet *E. I.* (second series) 57, 2.

1986. The name of one of the prisoners of King Shishank, the

conqueror of Rehoboam, which Champollion happily read as 'the land of Judah Melek,' or the kingdom of Judah.

1987. A name on a sarcophagus; *E. I.* (second series) 3, 1.

1988. The same, with an unusual form of the final T; *E. I.* (second series) 4, 1.

1989. A name, meaning 'belonging to the two benevolent gods,' showing that the man was in the service of King Ptolemy Euergetes; *E. I.* (second series) 27, 1.

1990. AMUNI; *E. I.* 17, 3. The name of a priest of the soldiers, or perhaps chaplain to the army.

1991. HAPI; *E. I.* 18. A name like the last, formed from the god Apis.

1992. HAPIMEN; *E. I.* 44. From Apis, and ⲙⲉⲛ, *with.*

1993. NEPHRAMEN; *E. I.* 16. A name formed from King Amasis.

1994. BOKRAMEN, a name derived from King Bocchoris, or from King Sevechus, who bore the same name; *E. I.* (second series) 30, 1.

1995. A name derived from the god Knef; *E. I.* (second series) 30, 1. See *Knef*, No. 28.

1996. A name, meaning devoted to the god Imothph; *E. I.* 72, 10. The upper part of the group may be translated 'the son of Pthah.' See No. 1786.

1997. AROERI-AO, meaning dedicated to Aroëris, being an abridgement of Aroëri-othph, as Amuno is written for Amun-othph; Dr. Lee's *Triple Mummy-case*, 19, 1.

1998. The same; *Triple Mummy-case*, 19, 4. The comparison of these two names establishes the value of the man with his hand to his mouth, as having the same force as the mouth itself.

1999. NEITHAMUN, the name of a woman; *E. I.* 9, 6.

2000. APO, the name of a priest, in whose tomb is a figure of the bull Apis, from whom his name is borrowed; *E. I.* (second series) 41, 19.

2001. SNOUBOF, a priest's name, derived from ⲥⲛⲟϩ, *blood*; "Honour to Neith the daughter of Osiris from the priest of Pthah, the priest of Osiris, the priest of Anubis, *Snouhof* deceased," *E. I.* (second series) 96, 9.

2002. ANEPAHOE, a name derived from Anubis, the patron god of the deceased; *E. I.* 1, 1.

2003. The same, shortened by the sculptor; *E. I.* 1, 13. This man lived in the reign of Rameses II.; and the same, or one of his name, is mentioned on the tablet *E. I.* 26, among the ancestors of a man who lived in the next reign.

2004. ANEPEK, another name derived from Anubis; *E. I.* 34, A 3.

2005. CHEMOTHPH, or dedicated to Chem, a man's name; *E. I.* (second series) 96, 1. See *Chem*, No. 68.

2006. PTHAHMAI, or beloved by Pthah, a man's name; *E. I.* (second series) 90, 13.

2007. Perhaps NECHO, a man's name; *E. I.* (second series) 73, 4.

2008. HORSEISI, which may be read Horus the son of Isis; a man's name, the grandfather of the person buried in Dr. Lee's triple mummy-case, and himself buried in a mummy-case in the College of Surgeons.

2009. MOUTRESI, or mother of her son; a woman's name, *Triple Mummy-case*, fig. 5, 5. In this figure the last character should be corrected to a child with his feet hanging down, as in the following.

2010. HATRESI, or heart of her son; another name for the same woman, *Triple Mummy-case*, fig. 5, 21.

2011. HATREK; another way of spelling the last name, *Triple Mummy-case*, fig. 4, 16.

2012. PET-HORUS, a man's name; *H.* 6, R p.

2013. PA-HANAITA, perhaps devoted to the foreign goddess Anaita; *E. I.* 16. See the goddess, No. 2020; or perhaps devoted to Neith, as it has been considered at No. 875. See also No. 1984, another name framed from that of the same goddess.

2014. ONLY CHILD; a title given to the deceased queen, *E. I.* 117, 13. See *Only*, No. 1290.

2015. UNTO THEE, the Coptic ⲛⲁⲕ; "Prayers *unto thee* the ruler of Amenti, Osiris immortal," *E. I.* (second series) 92, 7; also 92, 1.

2016. CHANGED, the Coptic ⲛⲱⲙⲉ; "Snoubof a man de-

ceased, *changed*," *E. I.* (second series) 96, 12. "Born of Neith-amun, a woman deceased, *changed*," *E. I.* 9, 10. This seems to point to the transmigration of souls.

2017. CHANGED INTO A GOD; *E. I.* 31.

2018. KEN, or CHIUN, the foreign Venus, the only unclothed goddess; she is mentioned by Herodotus as worshipped at Memphis. On a tablet in the British Museum.

2019. RANPO, or REMPHAN; a foreign god, on the same tablet. He is mentioned in Acts vii. 43, in a passage quoted from the prophet Amos, where in the Hebrew the name of the goddess Chiun is used.

2020. ANAITA, the Persian goddess Anaitis, mentioned by Strabo. She is a goddess of vengeance, and strikes at her worshippers with club or sword. On the same tablet.

2021. SOTHIS, the dog-star; "On the first of Thoth, the day of the brilliant dog-star," *E. I.* (second series) 57, 10, an inscription of the reign of Rameses III. This however must by no means be quoted to prove that in that reign the dog-star rose on that day: it merely means that the day was dedicated to that star, which rose at the beginning of each Sothic period on that day. The same had been said in the reign of Rameses II. See No. 1046.

2022. SERAPIS, or Osiris-Apis, spelt after the Greek name, with a final S, like Nos. 216 and 217; *E. I.* (second series) 96, 4.

2023. OBEN-RA, spelt like the kings' names, with the syllable Ra placed first; *E. I.* (second series) 92, 1. See No. 24.

2024. Perhaps IMMORTAL, from ; "The king Osirtesen, beloved by Mandoo lord of Hermonthis, immortal," *B.* 29. But the characters are not always placed in the same order.

2025. Perhaps EGYPT, or the city of Chem; *H.* 87, B 10. See *Chem*, No. 66, and *Egypt*, No. 787.

2026. AMENTI, the place of the dead; *E. I.* (second series) 90 B. See No. 246.

2027. AMUN; see No. 818, No. 239, and No. 498 for the ostrich feather alone being Amun; see No. 1711 for the letter A; "The lord of Ethiopia, god, lord of heaven, *Amun*, illustrious in the temple of Ra," *E. I.* 120.

2028. Perhaps DEAD, in the plural; *E. I.* (second series) 92, 11. From ϩⲟⲧⲉ, *an abomination,* or ϩⲱⲧⲉ, *to destroy.* See No. 1484, where the same word means *criminals;* and No. 1655, where the fish is part of the word *deceased.*

2029. The same, having the mummy as a determinative sign, and the prefix ⲁⲥ, for the past tense; *E. I.* (second series) 65, 16.

2030. CHIEF, being the word *melek,* without the final K; "Honour to the deified *chief* of the soldiers," *E. I.* (second series) 23, B 1. See No. 1328.

2031. SOKAR-OSIRIS; *H.* 66, I f. See No. 207. Here, of the two sitting figures, the first is the word Osiris, and the second is the determinative sign. See No. 1192, No. 1771, and No. 1933, where the determinative sign seems to be used equally unnecessarily.

2032. PRIESTS, or libation-men; *E. I.* (second series) 36, 7. Here again the determinative sign seems very little wanted.

2033. CHIEF OF THE PRIESTS; *E. I.* (second series) 79, 5. In the Rosetta Stone we are told that the priests are to wear crowns, where this character, of a man placing a crown on his head, means 'wear crowns.' See also No. 624, where the same character forms part of the word 'kingdom.'

2034. A SINGER, as we may judge from the figure; see No. 1491. From ϫⲱ, *to sing,* and ⲉⲣⲱ, *the voice. Triple Mummy-case,* fig. 19, and *E. I.* (second series) 41, 21. We may remark, as showing how inexact was this mode of writing, and how necessary was the determinative sign, that ϫⲱ ⲉⲣⲱ, *to sing with the voice,* and No. 1600, ϫⲟⲣ, *powerful,* are spelt with the same letters.

2035. A HIRED SINGER, from ϩⲉⲕⲉ, *wages; E. I.* 57, 37.

THE ALPHABET.

In the hieroglyphical words the characters are used far more often as syllables than as letters; hence it is to the names of the Greek kings and Roman emperors that we must chiefly look when we would form an alphabet. When we have learned the alphabetic force of a character from these modern names, we are able to make use of it in reading the more ancient words. In plates xxxv. and xxxvi. the letters are classed under the small number of twelve heads. It would be easy to divide them more minutely, but hardly with safety, because one letter is often used in carelessness for another, by a people who had not themselves the idea of an alphabet.

L and R are not distinguished in character, and they were probably not distinguishable to an Egyptian ear. M and N are often confounded together, as Antoninus is sometimes written with an M, and Cambyses with an N. The H and TH are naturally confounded; as also are sometimes the TH and CH. This seems to have arisen from the use of the guttural. The god Chem in one part of Egypt was Athom in another. The Roman V was scarcely known to the Egyptian ear; and hence Vespasian is spelt Ispasian. The true D was unknown, and hence Darius was spelt NTariosh.

From these characters the Hebrew and Greek alphabets seem to be derived. There are so many characters, as we have seen in page 16, which are, in each alphabet, certainly the same with the hieroglyphics that we may safely suppose the rest are.

The numbers refer to plates xxxv., xxxvi. The force of each character is shown in the words given below as examples of its use; and it will be seen that they are used with a good deal of irregularity. Those used in the names of the Greek and Roman kings are the best established; those used in the Coptic words are less certainly known.

E. A.

1. *A*munothph, *K.* 79; *A*lexandros, *K.* 217; *A*rsinoë, *K.* 227; *C*ommodus, *K.* 312; Ner*o*ne, *K.* 277; *A*utocrator, *K.* 284.

2. Cleopatr*a*, *K.* 240; *A*utocrator, *K.* 261; Ner*o*ne, *K.* 277; Cais*a*ros, *K.* 262. The hawk is , or, when pronounced carelessly, A H O, and hence its force as a vowel.

3. *A*drianus, *K.* 290; *A*ntoninus, *K.* 302; M*a*i, No. 1311.

4. Nect*a*nebo, *K.* 209.

5. Ch*o*fo, *K.* 27. Here it is used for O^4, but it is no doubt the same vowel as the last two.

6. *A*utocrator, *K.* 297; *A*ntoninus, *K.* 298; *A*drianus, *K.* 294.

7. *A*mosis, *K.* 45; *A*masis, *K.* 180. From , *the moon.*

8. *A*myrtæus, *K.* 197. This figure has the moon on its head, and is an ornamental form of the last.

9. *A*utocrator, *K.* 291; Nero*n*e, *K.* 277; H*a*d*a*rianus, *K.* 292.

10. Takelothe, *K.* 150; R*a*, No. 2; P*a*, No. 1351; M*a*, No. 1301. This is the original of the Greek I, and Hebrew י.

11. R*a*, No. 8.

12. Amenti, No. 239.

13. H*a*it, No. 1833.

14. H*a*it, No. 1834. This is the original of the Greek E.

15. *A*pis, No. 209.

16. *A*pis-Osiris, No. 216.

17. *A*pis, No. 214.

18. *I*mothph, No. 221, perhaps pronounced Amothph, as the dog or jackal is Anubis.

19. *A*munepthah, in the original of *K.* 94, before this dog was cut out to make way for the figure of Osiris, O^{14}.

20. *A*mun, No. 2027.

E, Ei, I.

1. Ptolem*a*ios, *K.* 241; C*a*isaros, *K.* 259; *I*mothph, No. 220.

2. *I*mothph, No. 1966.

3. Arsinoë, *K.* 227; Antonin*o*s, *K.* 298; Neb*a*ct, No. 1441. It is only in the name of the god Os*i*ris that this character is R or I R I, being used in place of the mouth, R^4.

4. *E*i, No. 492. It is the ground-plan of a house, and the original of the Hebrew ה and ח, and the Greek H.

5. *A*choris, *K*. 205; T*i*rak, *K*. 163; *E*hoou, No. 1005; *E*oou, No. 1443.

6. *I*sis, No. 79.

O, U.

1. Ptolemaios, *K*. 218; Cleopatra, *K*. 230; A*u*tokrator, *K*. 282.

2. Nepher*o*t, *K*. 203; *Ou*ot, No. 1083. This is the original of the Coptic ⲟ, the Greek and the Roman Y and V.

3. Autocrator, *K*. 309; A*u*tocrator, *K*. 293; Domitianus, *K*. 285; *V*espasianus, *K*. 280.

4. Anep*o*, No. 136; Chem*o*, 778; Mand*o*, No. 187.

5. Used for A^{10}, compare No. 1982 and No. 1983; and for o^4, compare lines 7 and 10 in *E. I.* 83.

6. Amunothph, *K*. 47; M*o*, No. 1812; Th*o*, No. 750.

7. *O*siris, No. 110; *A*mun-Ra, No. 17.

8. M*o*, No. 1640.

9. M*o*, No. 1641.

10. M*o*, No. 1644.

11. Hapim*o*, No. 183; Anep*o*, No. 140.

12. Domitianus, *K*. 283; Antoninus, *K*. 302; Th*o*, No. 752.

13. *O*nk, No. 1407.

14. *O*imenepthah, *K*. 94. This is a figure of Osiris.

B, F, V.

1. *B*erenice, *K*. 247; Ti*b*erius, *K*. 265; Sa*b*acothph, *K*. 158; Can*b*osh, *K*. 185.

2. *V*aphra, *K*. 167.

3. *B*erenice, *K*. 219; Ti*b*erius, *K*. 263 and 271.

4. Se*b*astos, *K*. 303.

5. Va*ph*ra, *K*. 165, 167; Ho*ph*ra, *K*. 174; Ne*ph*ra, *K*. 179 and 191.

6. Se*v*ek, *K*. 161; Ne*f*-Chofo, *K*. 28. But it is an S in Vespa*s*ianus, *K*. 278.

7. Ne*ph*erites, *K.* 203; Cho*f*o, *K.* 26; Nectaneb*f*o, *K.* 210. This is the original of the Coptic ϥ, the Hebrew ו, and the Roman F.

8. Se*b*astos, *M. H.* ii. 4; *B*ok, No. 667; *B*ou*b*ou, No. 1036.

9. Noue*b*, No. 302, No. 305.

10. La*b*aris, *K.* 7; Scemio*ph*ra, *K.* 6; Che*b*ra, *K.* 22; Se*b*akra, *K.* 50; Va*ph*ra, *K.* 165, No. 1392; Noue*b*, No. 298 compared with No. 300; Mem*ph*is, No. 858; S*b*o, No. 1485, No. 342; *B*ou, No. 1029.

11. Mem*ph*is, No. 861; Ouo*b*sh, No. 1713.

12. S*b*o, No. 340; *B*ait, No. 954.

K, Ch, G.

1. *C*leopatra, *K.* 230; *C*aisaros, *K.* 257.

2. *C*aisaros, *K.* 305; Auto*c*rator, *K.* 291. This is the Coptic letter ⲭ.

3. Auto*c*rator, *C*aisaros, *K.* 289.

4. *C*ommodus, *K.* 310; Ai*k*, No. 1559.

5. *Ch*em, No. 62, No. 64; *K*ahi, No. 702. The letter is an abbreviation of the last, and is the original of the Hebrew כ.

6. *C*aisaros, *K.* 268.

7. *C*aisaros, *K.* 282; *C*aisar, *K.* 286; Auto*c*rator, *K.* 284. This is the original of the Hebrew ג.

8. *K*ahi, No. 739. This is the original of the Greek Θ, having a guttural sound.

9. *Ch*ofo, *K.* 26; *X*erxes, *K.* 194; *Ch*or, No. 1588; *Ch*eraeit, No. 1597.

10. *Ch*emi, No. 773. This is the original of the Greek letter X.

11. *K*ame, No. 1714; *Ch*emi, No. 791.

12. *Ch*or, No. 1600; *K*ek, No. 1734. This is the original of the Coptic ⳉ.

13. *Ch*eraeit, No. 1593.

14. *C*laudius, Salt, pl. 2; *K.* 271.

M.

1. Ptole*m*aios, *K.* 226; Ger*m*anicus, *K.* 275, 283; Do*m*itianus, *K.* 285. This is the original of the Hebrew מ.

2. *M*ou, No. 1640.

3. *M*ou, No. 1641.

4. Do*m*itianus, *K.* 283; A*n*toninus, *K.* 302.

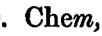
5. A*m*unmai, *K.* 102; A*m*unothph, *K.* 49; *M*andothph, *K.* 193.

6. *M*emphis, No. 856, No. 861, where the letter N is inclosed within this letter.

7. Ra*m*eses, *K.* 102; *M*es, No. 1808.

8. Co*mm*odus, *K.* 310. This is the original of the Greek M.

9. A*m*un, No. 12.

10. Che*m*, No. 64; *M*ou, No. 1645. From  , *a feather*.

11. Che*m*o, No. 787; *M*aut, No. 1826. This letter is often the syllable MO.

12. Co*mm*odus, *K.* 312; Amun*m*ai, No. 1514.

13. *M*ei, No. 1498. From , *a plough* or *hoe*.

14. A*m*enti, No. 246; *M*esora, No. 1038.

15. Che*m*o, No. 786; *M*oout, No. 1655.

16. Ger*m*anicus, *K.* 268.

N.

1. Alexa*n*dros, *K.* 217; Bere*n*ice, *K.* 219.

2. A*n*ubis, No. 135. This is in a more rapid way of writing the same as the last: it is the original of the Hebrew נ.

3. Amu*n*ra, No. 19. This is the same as the last.

4. A*nton*i*n*us, *K.* 300; Domitia*n*us, *K.* 283.

5. *N*tariosh, for Darius, *K.* 187.

6. Vespasia*n*us, *K.* 278; Adria*n*us Anto*n*i*n*us, *K.* 294. This may be the original of the Greek N.

7. Traja*n*us, Young's *Essay*, p. 123.

8. *N*ephra, *K.* 179, 191; *N*itocris, *K.* 61; *N*eph, No. 27.

9. Necta*n*ebo, *K.* 209. This character is the Sphinx.

10. Necta*n*ebo, *K.* 210. This and the last are rather the syllable N E B, and the name may be written Nectanebfo.

11. *N*oute, No. 271; *N*oueb, No. 298, No. 300. This is rather the syllable N O U.

12. A*n*toninus, *K.* 294.

13. A*n*toninus, *K.* 296.

14. A*n*epo, No. 137; E*n*, No. 1294. These last three have rather a syllabic force, as AN.

P, Ph.

1. *Ph*ilippus, *K.* 213; *P*tolemæus, *K.* 218; Cleo*p*a*t*ra, *K.* 256; *P*thah, No. 195; A*p*is, No. 214.

2. Ves*p*asianus, *K.* 279; *Ph*araoh, No. 530; *Ph*e, 'the heavens,' of which this letter is the representative. It is the original of the Greek Π, and of the Hebrew ב and פ.

3. *P*a, No. 1356; *P*et-Osiris, No. 1347. It is the original of the Greek Φ.

4. *P*a, No. 1355.

5. Che*b*ra, *K.* 12. These three characters are from ⲁⲡⲉ, *a*

6. Anu*b*is, No. 139. [*head.*

7. *P*asht, No. 100.

L, R.

1. Pto*l*emæus, *K.* 218; A*r*sinoë, *K.* 227; C*l*eopatra, *K.* 230; Caisa*r*os, *K.* 259; Tibe*r*ius, *K.* 265.

2. Nitoc*r*is, *K.* 61.

3. Ad*r*ianus, *K.* 294; Autocrato*r*, *K.* 297; Autoc*r*ator Tra-janus, *K.* 289. This is perhaps an abridgement of the last, and is the original of the Greek Λ, the Roman L, and the Hebrew ר.

4. Autoc*r*ato*r* Caisa*r*os, *K.* 279; Cleopat*r*as, *K.* 256; A*l*exand*r*os, *K.* 248. From ро, *a mouth.* In the word Os*i*ris the sculptors use an eye, instead of a mouth, for the letter R.

5. *R*a, No. 2. It is more often the syllable RA, as in Os*i*ris, No. 106; Pha*r*aoh, No. 630; Ze*r*ah, No. 637.

6. Aure*l*ius, *K.* 301.

7. A*r*oëri-ao, No. 1997, compared with No. 1998. This figure of a man, with the hand to his mouth, must not be mistaken for the child in the same attitude, S[10].

S, Sh.

1. Caisaro*s*, *K.* 279; *S*ebastu*s*, *K.* 285, 303.

2. Seba*s*tus, *K.* 303; *S*ebastus, *K.* 298. From CIOϒ, *a star.*

3. Caisaro*s*, *M. H.* ii. 4.

4. Caisaro*s*, *K.* 305.

5. Caisaro*s*, *K.* 264, 266; Philippu*s*, *K.* 212; Osorkon, *K.* 146.

6. Cai*s*aros, *K.* 259, 284; Ptolemaio*s*, *K.* 218; Tiberiu*s*, *K.* 263; Eu*s*ebes, *K.* 294.

7. Ve*s*pasianus, *K.* 278; *S*outen, No. 648. From ϭO, *a plant.*

8. *Z*erah, No. 637. From ϭϵϣϵ, *a goose.*

9. Eusebe*s*, *K.* 294; Caisaro*s* Titu*s*, *K.* 293. This is the Coptic letter ϭ.

10. P*s*ammuthes, *K.* 207. These last three characters are alike used for the word 'child.'

11. Caisaro*s* Cæsar, Young's *Essay*, 122.

12. Mautme*s*, *K.* 75, used for s^1 and s^8 in No. 1915. From ϫOI, *a ship.*

13. *S*cemiophra, *K.* 42; *S*mou, No. 1649; *Sh*arbot, No. 482; So*sh*em, No. 1033; *Sh*otene, No. 1174; Ene*s*ai, No. 1197; A*s*m, No. 949; *Sh*ie, No. 1882; Psi*s*, No. 1072. From OCϬϩ, *a sickle.* This character must not be mistaken for the same form reversed, which is the hieratic form of the swallow, or letter K^{12}.

14. *S*evechus, *K.* 161; Xer*x*es, *K.* 194; Arta*x*er*x*es, *K.* 195. From Hϭϵ, *a plant.* This is the original of the Hebrew ש.

15. Domitianu*s* Germanicu*s*, *K.* 283; Antoninu*s*, *K.* 296.

16. I*s*is, No. 76; O*s*iris, No. 101. In each the S has the force of I S I.

17. *S*on, No. 1837; E*s*ne, No. 890.

18. *S*an, No. 877; I*s*is, No. 88. The character may possibly be ϣHϒϵ, *an altar.*

19. *S*le, No. 1858; *Sh*oi, No. 1140.

20. *Sh*obt, No. 1017; *Sh*o, No. 1078. From ϭO, *a plant.* This is the original of the Hebrew ץ and the Greek ζ.

T, Th, and in Greek names D.

1. *T*rajanus, *K.* 287; *D*omitianus, *K.* 285; Au*t*ocrator, *K.* 261, 299; *T*iberius, *K.* 270. From ⲦⲞⲦ, *a hand.* It is the original of the Hebrew ט, which takes its name Teth from the Coptic word. In *Ch*ro, No. 1589 and No. 1596, this letter is the guttural.

2. P*t*olemaios, *K.* 218; Au*t*ocrator, *K.* 277; Cleopa*t*ras, *K.* 256; P*th*ah, No. 195. As the Egyptians used a guttural sound, this TH sometimes became CH or K, as in Ni*t*ocris, *K.* 61; *Ch*ampsi, No. 1861; *Ch*em, No. 65, No. 66; as also ϵθωψ, *Ethiopia*, became Cush; מטר, became the month Mechir; בטן, the month Pachon.

3. *T*iberius, *K.* 263; A*d*rianus, *K.* 290. This is the original of the Hebrew ת.

4. Domi*t*ianus, *K.* 283; *T*ei, No. 385. From ⲦⲀϒ, *a hill.* This is the original of the Greek Δ.

5. *T*ei, No. 397; Pe*t*isis, No. 1981.

6. An*t*oninus, *K.* 300; *T*rajanus, Salt, pl. 2, 14; *Th*o, No. 705, No. 738; *Th*ernesi, No. 1225; Men*h*ophra, *K.* 65; Mes*h*ophra, *K.* 35; *H*orus, No. 118.

7. *D*omitianus, *K.* 283; An*t*oninus, *K.* 296; *Th*o, No. 580.

8. *Ti*tus, *K.* 281; Domi*t*ianus, *K.* 285. From ⲦⲎϨ, *a finger.* This letter is the guttural in *Ch*emi, No. 793.

9. A*th*or, No. 176; *T*yphon, No. 265; *T*oh, *a rush*, No. 335.

10. Amen*t*i, No. 240; *Th*oth, No. 165, No. 168, where the bird is the less important part of the character.

11. Amen*t*i, No. 242.

12. N*t*arius, *K.* 187, 189; Eb*o*t, No. 971. Perhaps from ϩϵ, *to walk.*

13. *T*okari, No. 912.

H, Th.

1. Ptha*h*, No. 195; A*h*e, No. 1271; *H*fo, No. 1849; *H*ecate, No. 96.

2. *H*ophra, *K.* 175.

3. *He*, or *The*, No. 1284. This is the original of the Coptic ϩ.
4. *Th*oui, No. 1183.
5. *H*apis, No. 212.
6. *H*ai, No. 1101, No. 1102.
7. *H*eten, No. 594.
8. *H*eneh, No. 1379.
9. *H*eneh, No. 1381.

ERRATA IN THE PLATES.

No. 100. The first character is more correctly drawn in the Alphabet as P7.
No. 291. Insert a semicircular T at the end of the word and before the determinative [sign.
No. 1157 and 1158. In the dog should have no head.
No. 1864. For the first mouth, R, read a semicircle, T.
No. 2009. The sitting child should have his feet hanging down, as in No. 2010.

In the Text.

Page 108, line 15, *read* Memnonium.
Page 110, line 11, *read* Fabricii.

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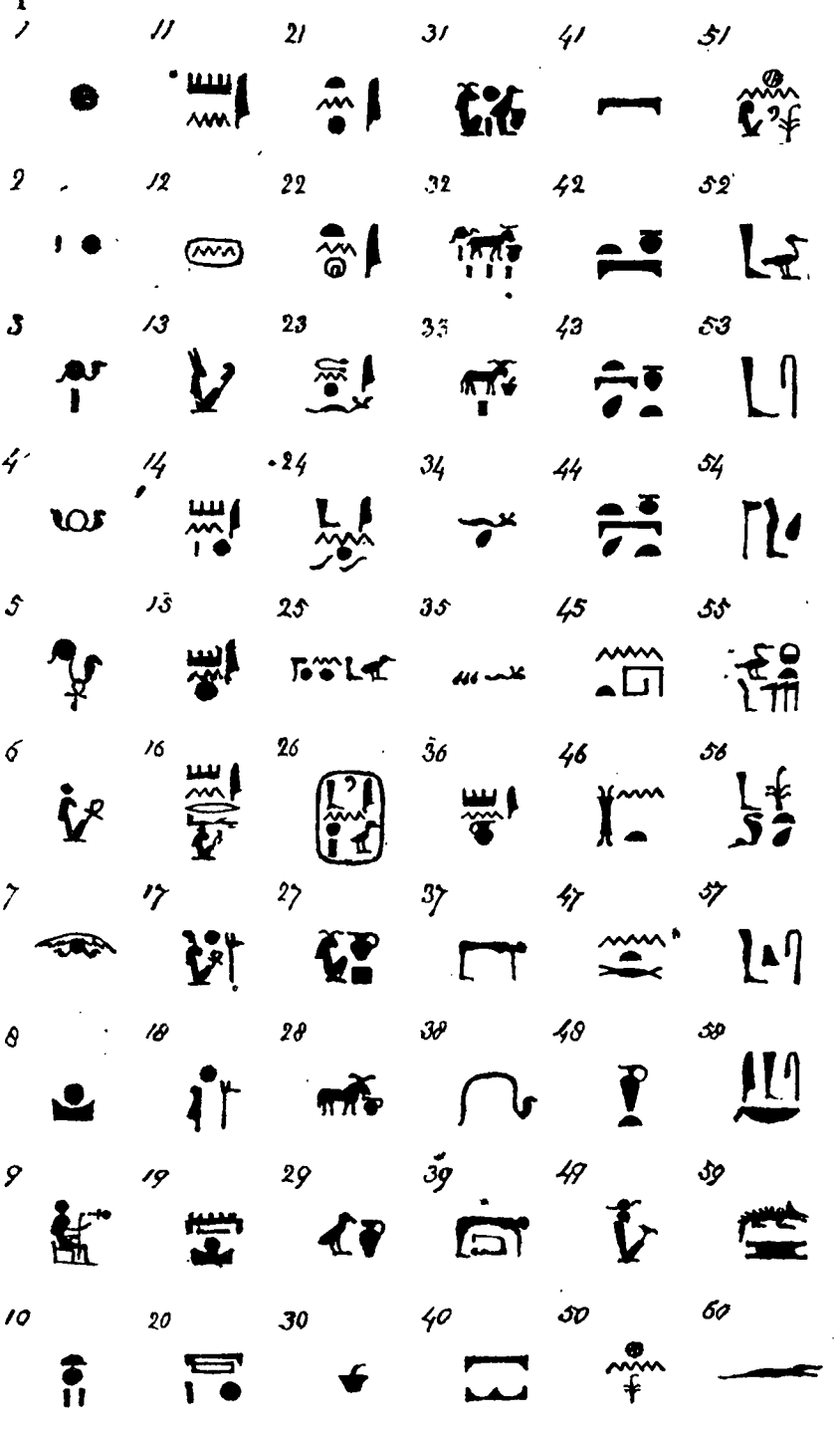
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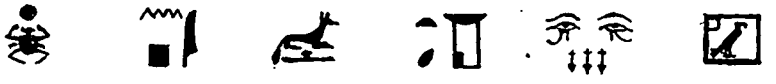

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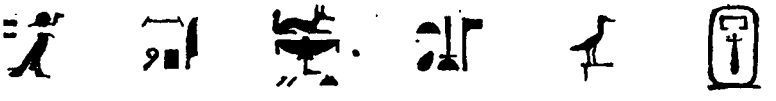

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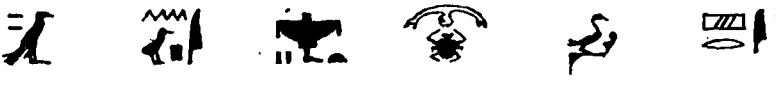

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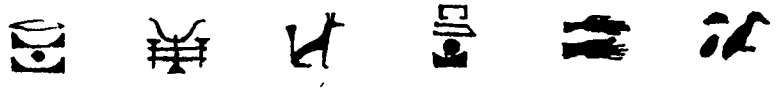

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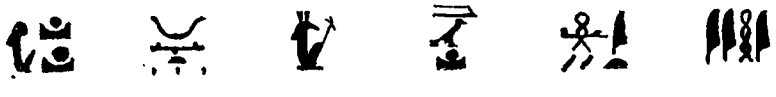

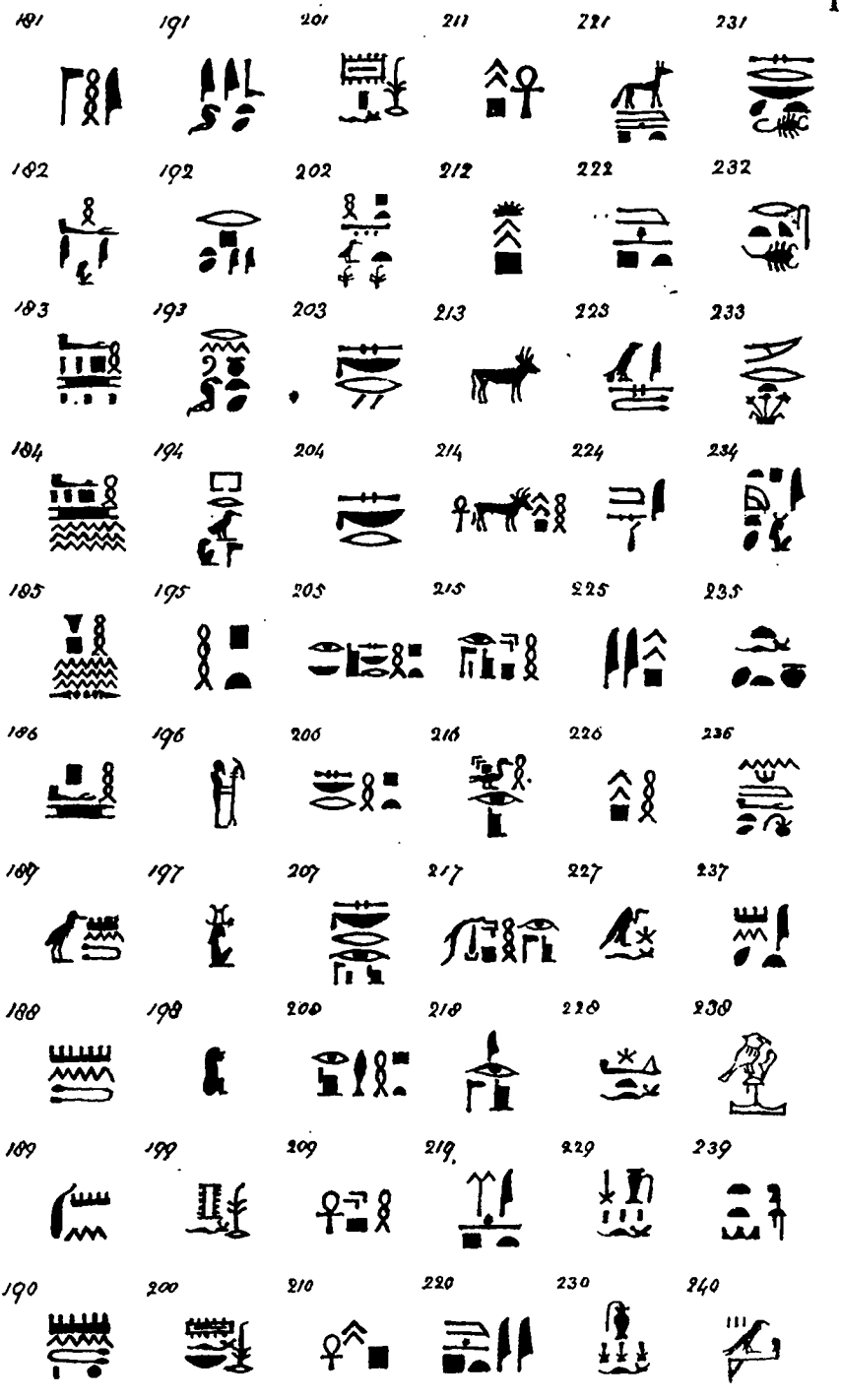
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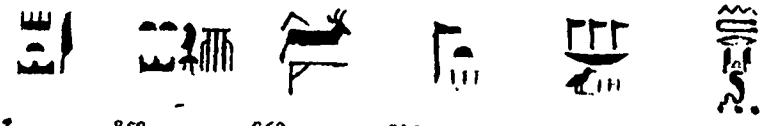

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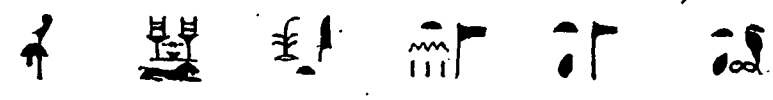

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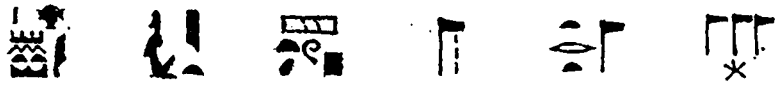

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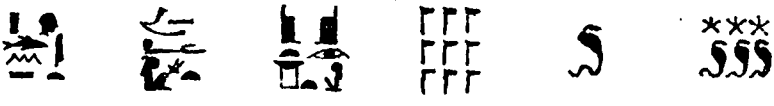

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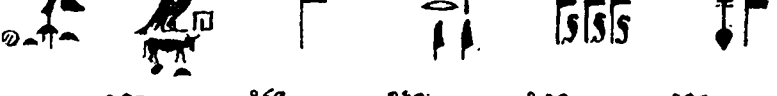

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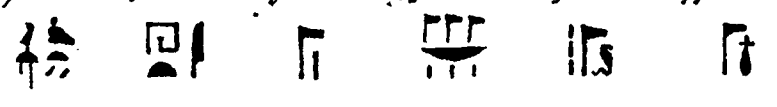

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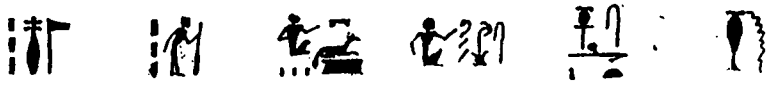

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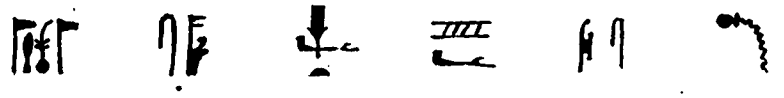

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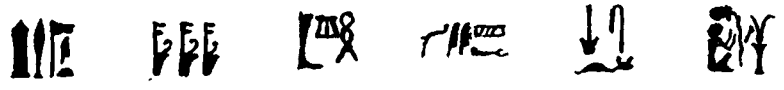

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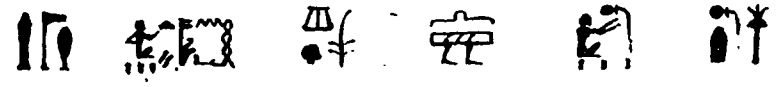

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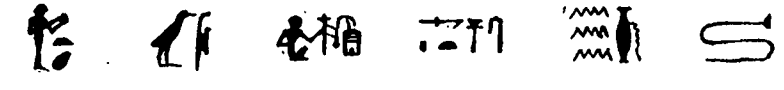

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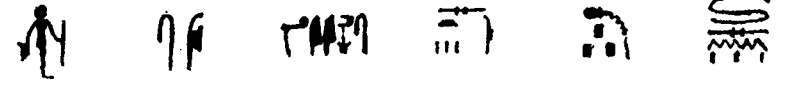

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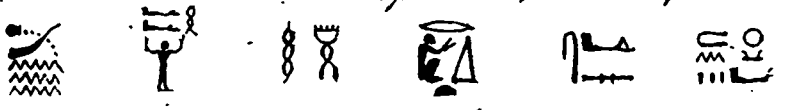

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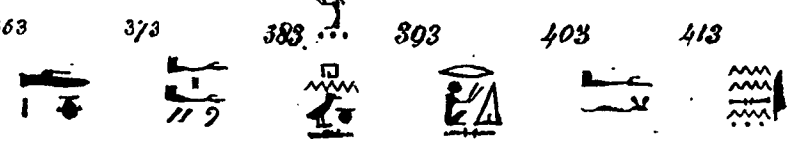

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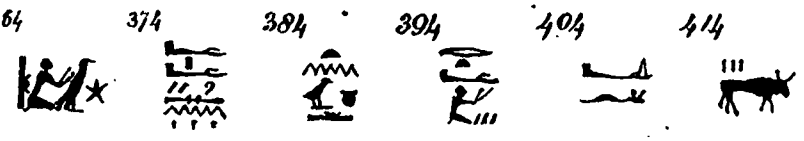

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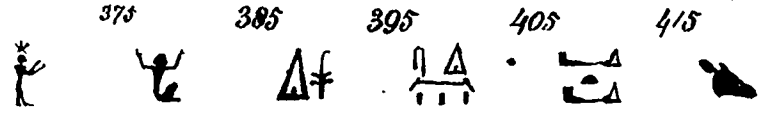

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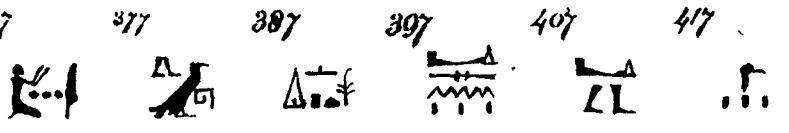

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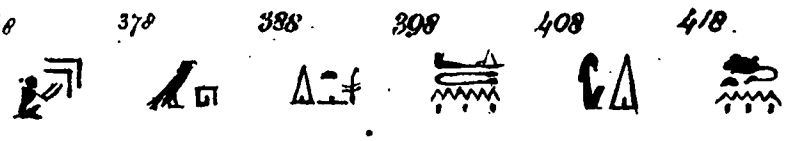

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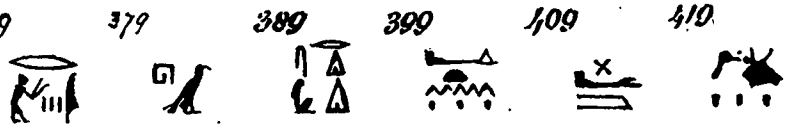

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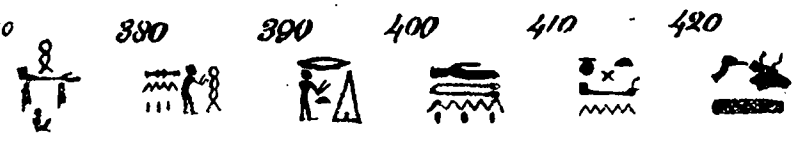

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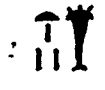
447 
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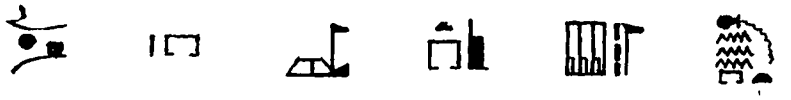

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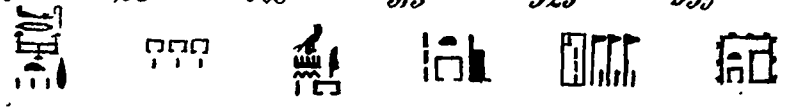

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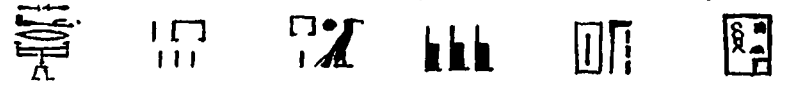

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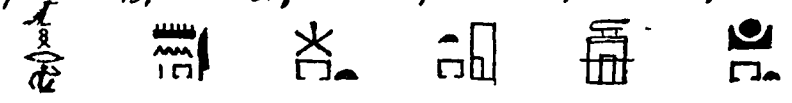

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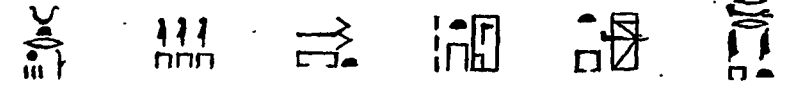

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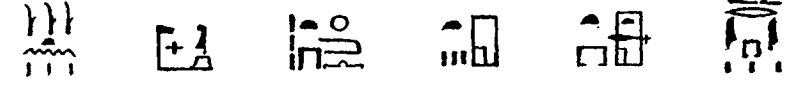

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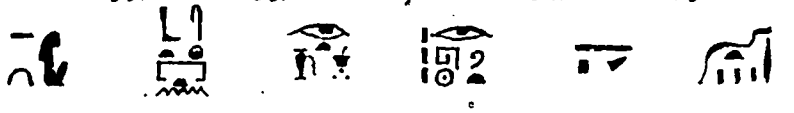

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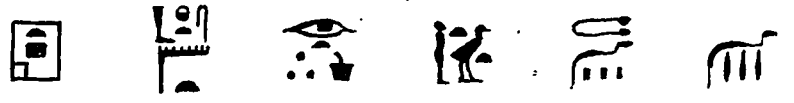

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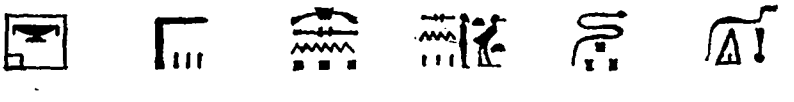

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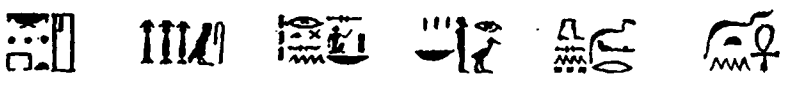

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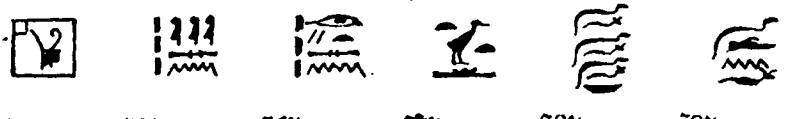

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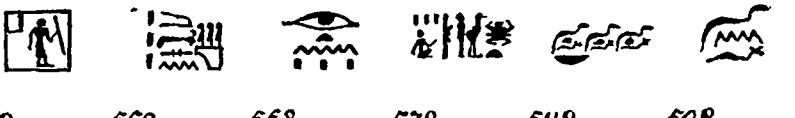

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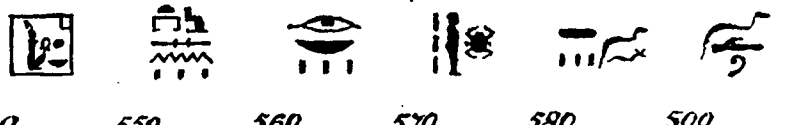

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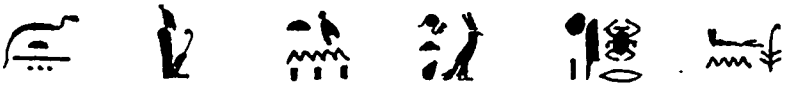

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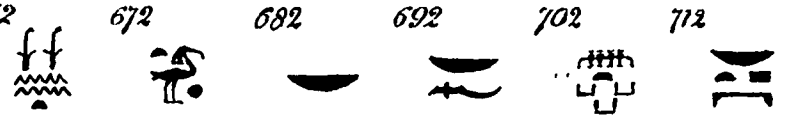

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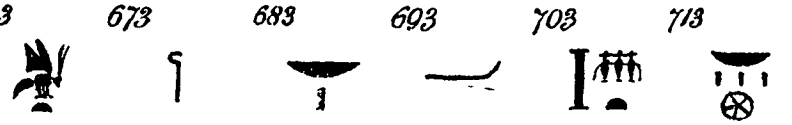

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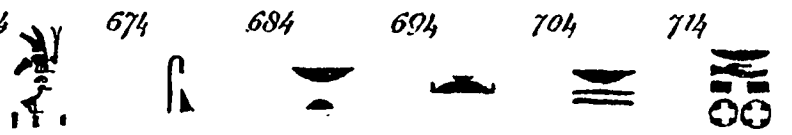

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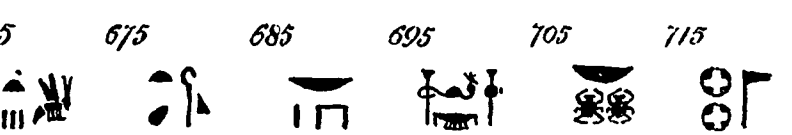

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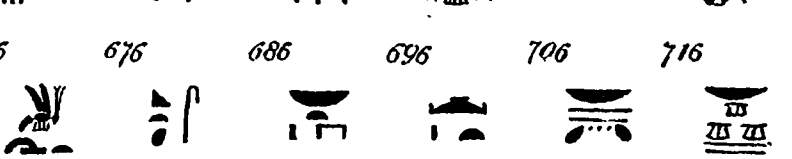

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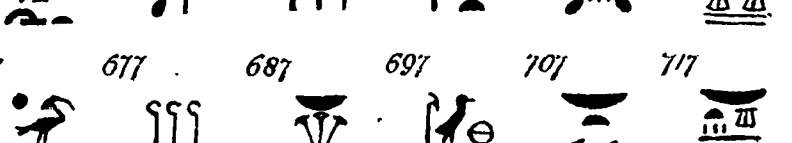

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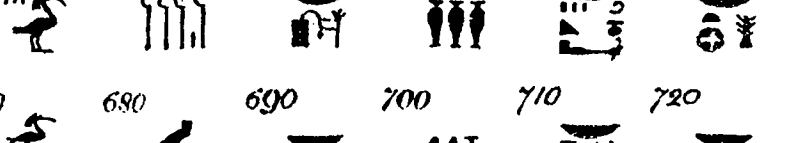

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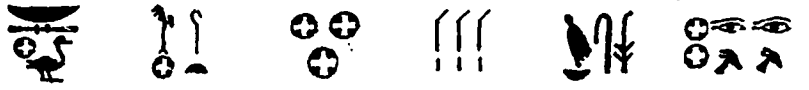

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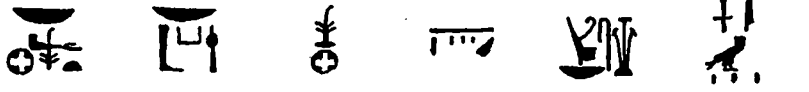

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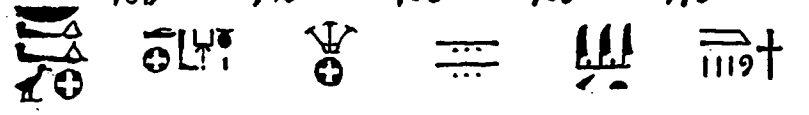

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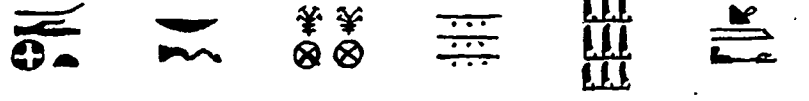

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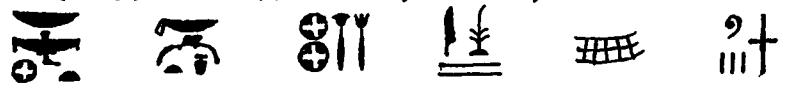

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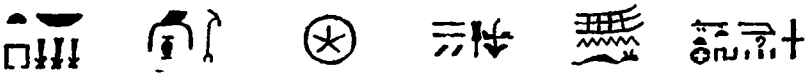

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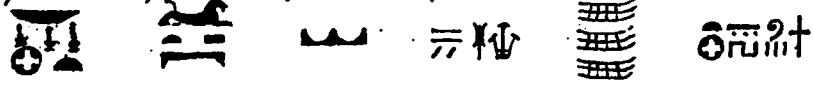

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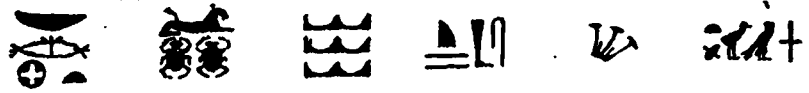

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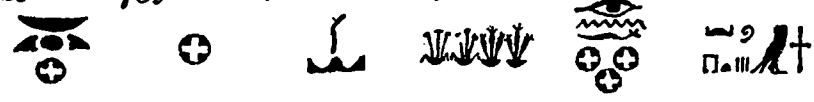

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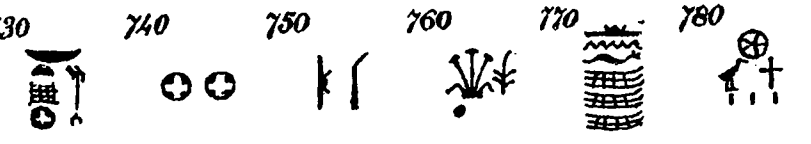
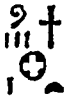


781 
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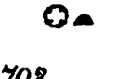
793 
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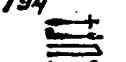
795 
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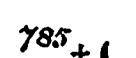
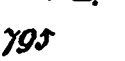
786 
796 
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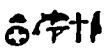
788 
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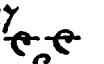
829 
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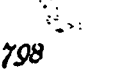
800 
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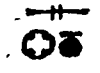
878 
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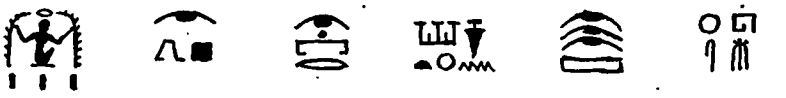

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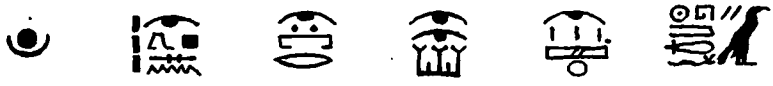

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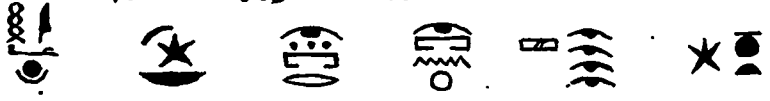

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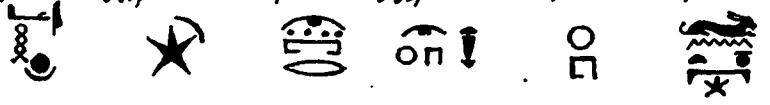

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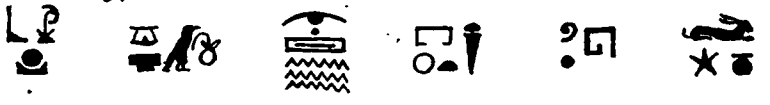

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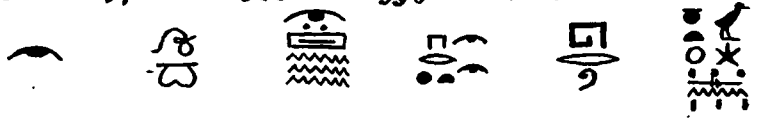

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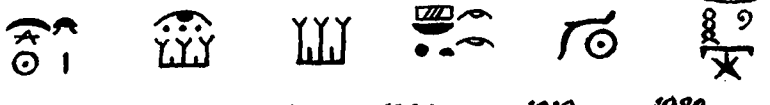

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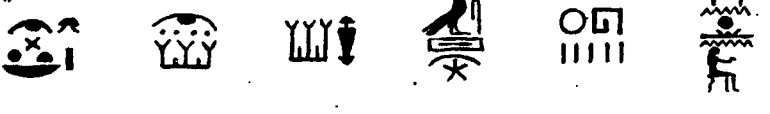

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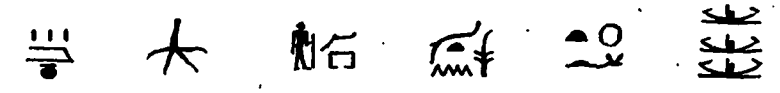

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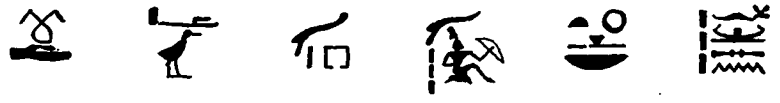

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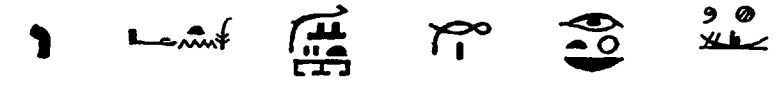

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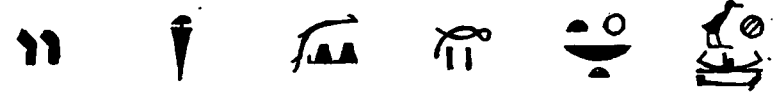

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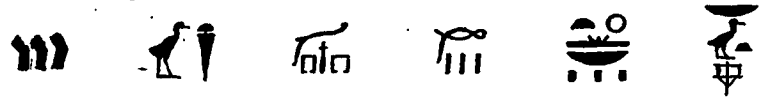

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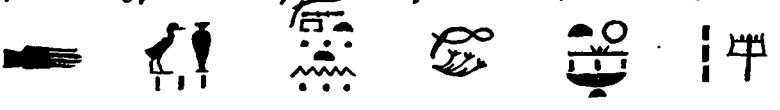

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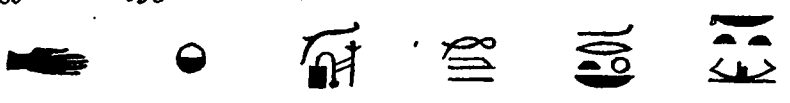

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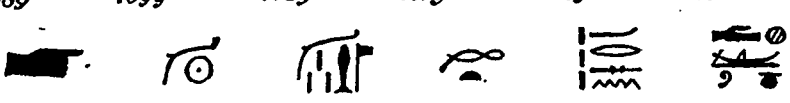

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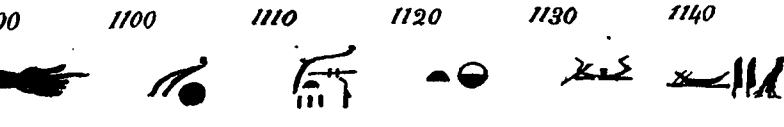

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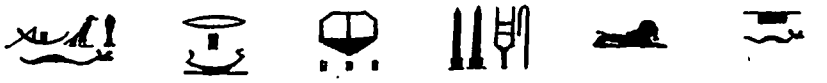

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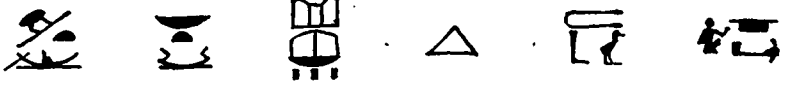

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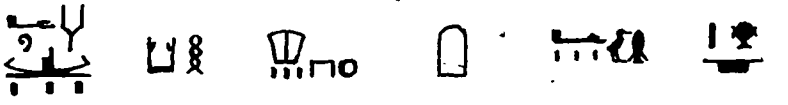

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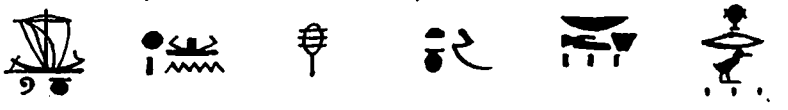

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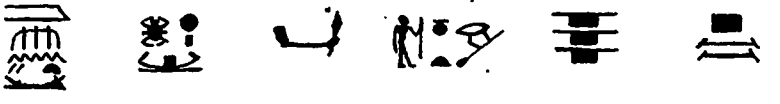

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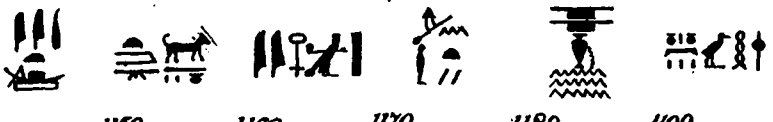

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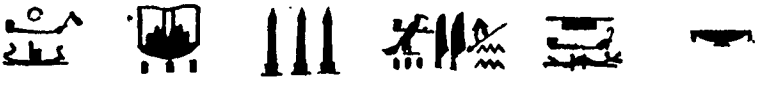

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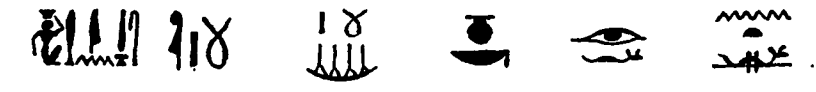

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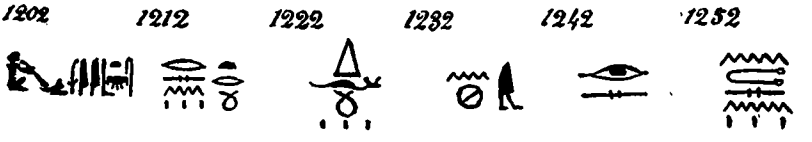

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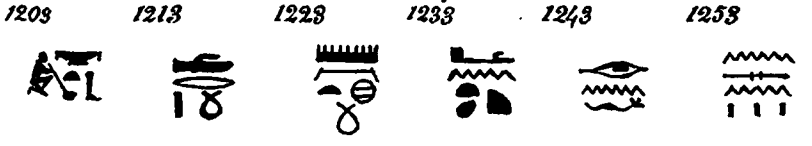

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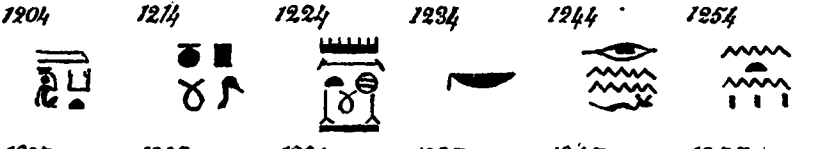

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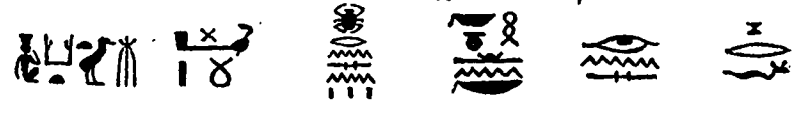

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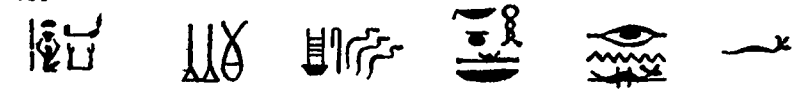

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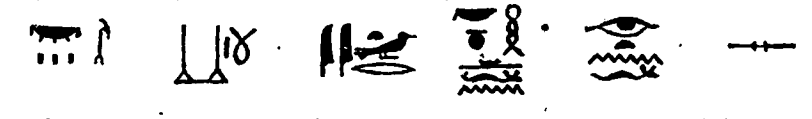

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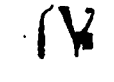
1316 

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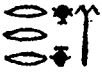
1279 
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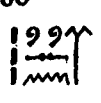
1280 
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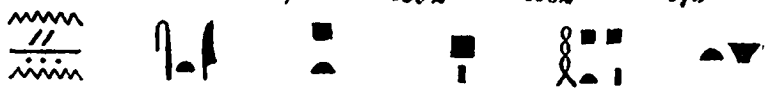

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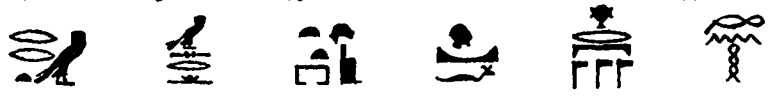

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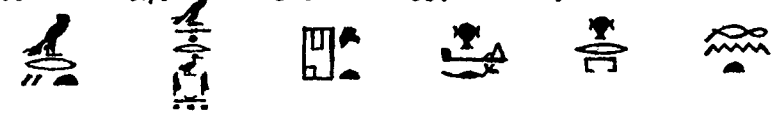

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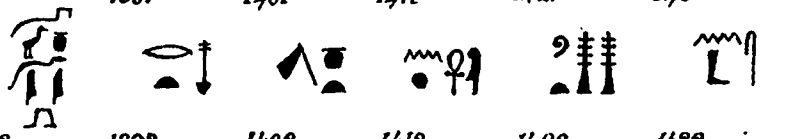

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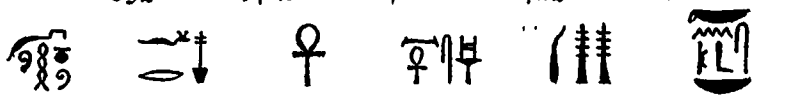

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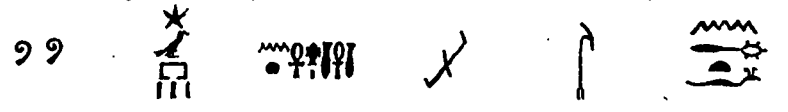

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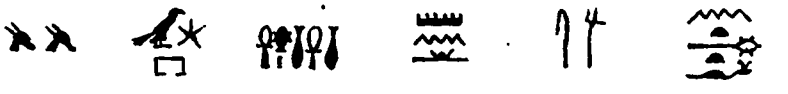

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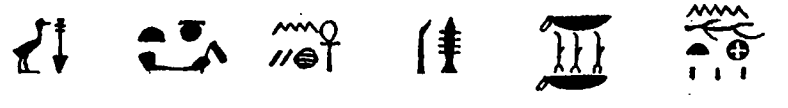

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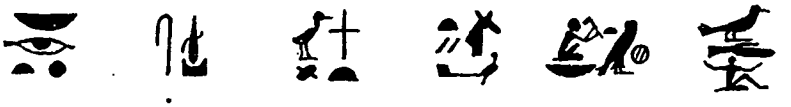

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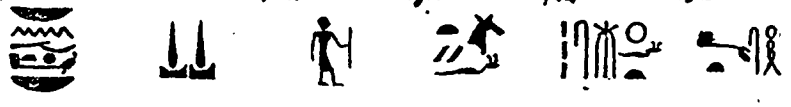

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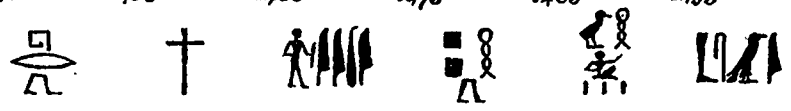

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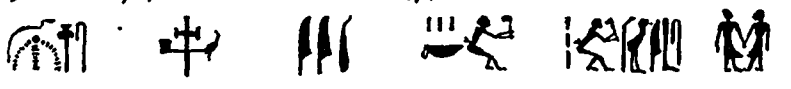

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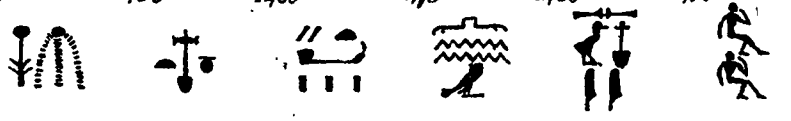

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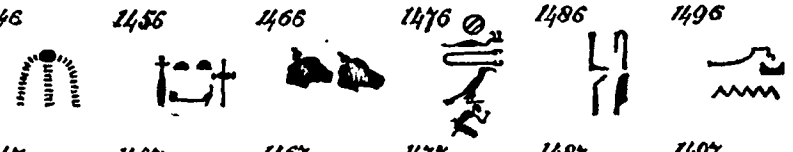

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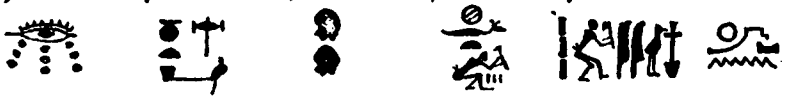

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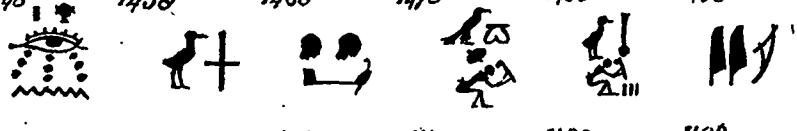

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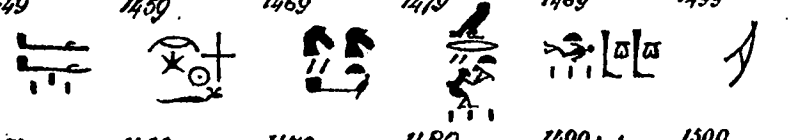

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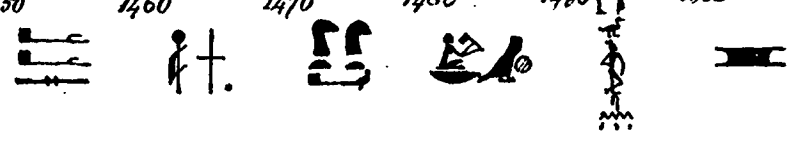

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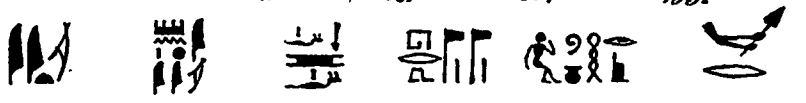

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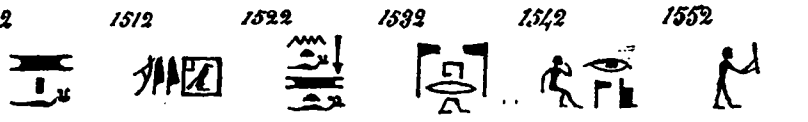

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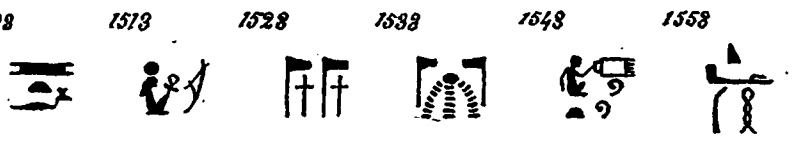

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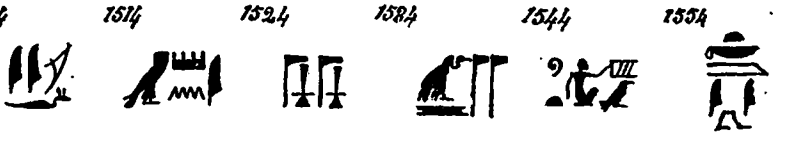

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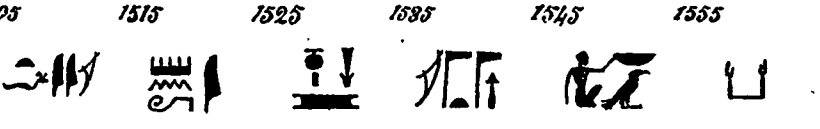

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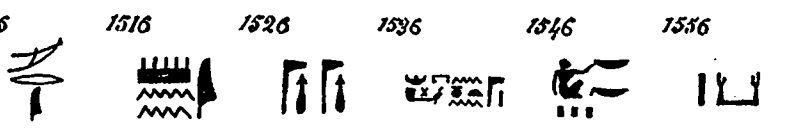

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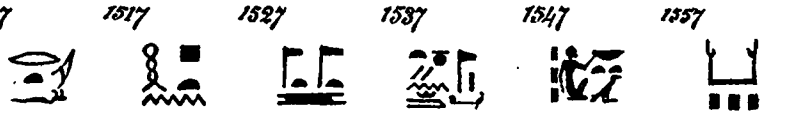

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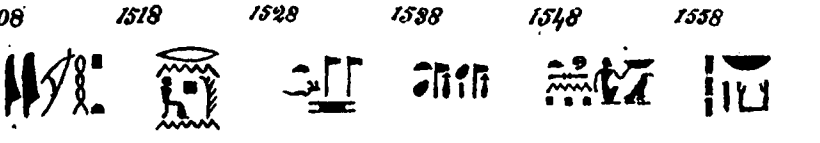

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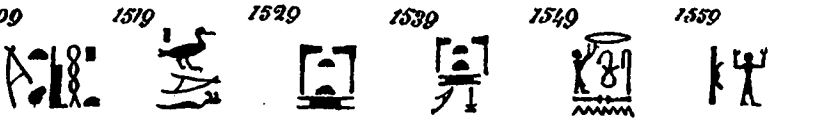

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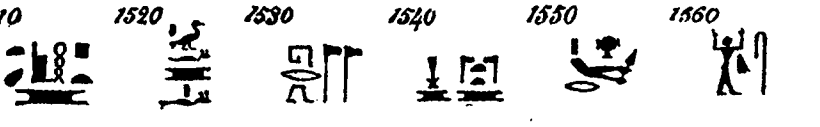

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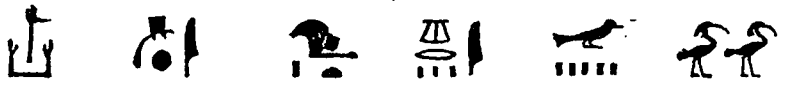

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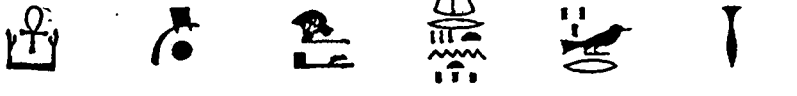

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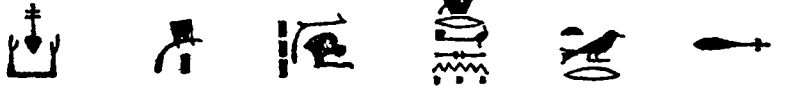

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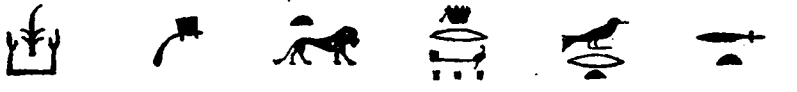

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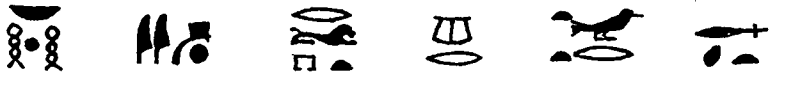

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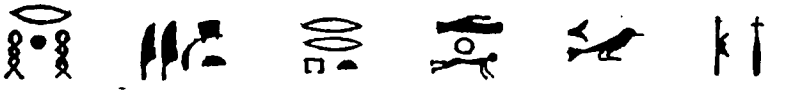

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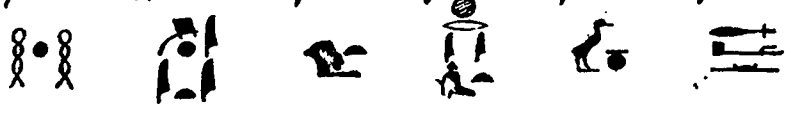

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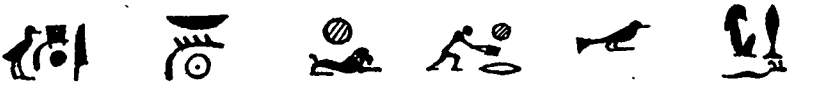

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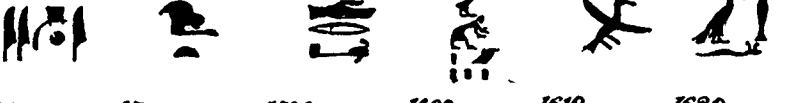

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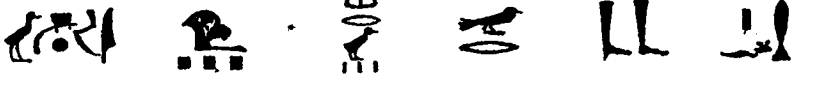

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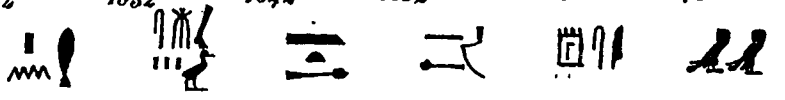

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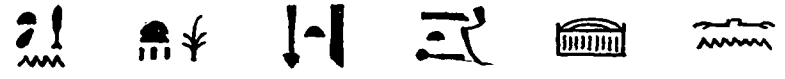

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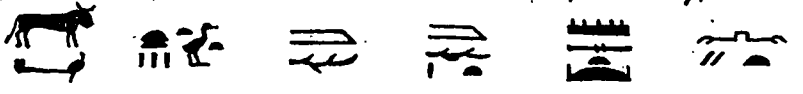

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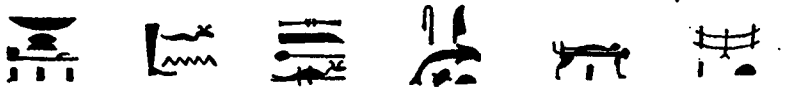

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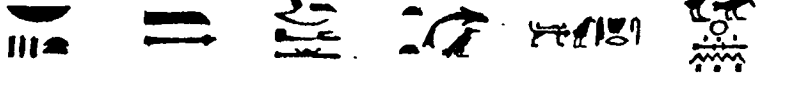

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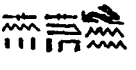
1694 
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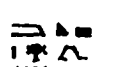
1738 

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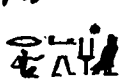
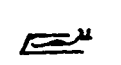
1729 
1739 

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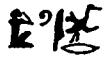

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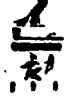

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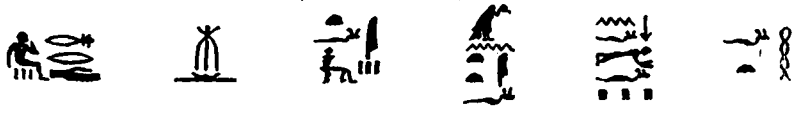

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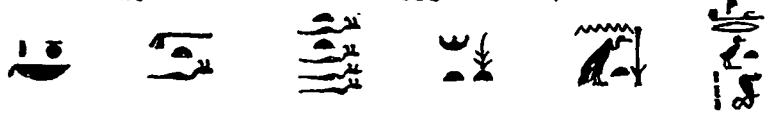

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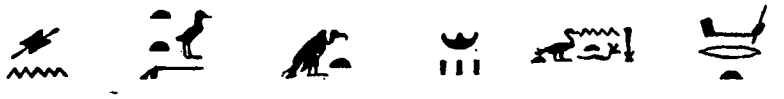

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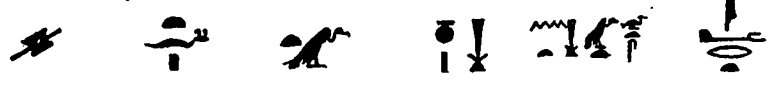

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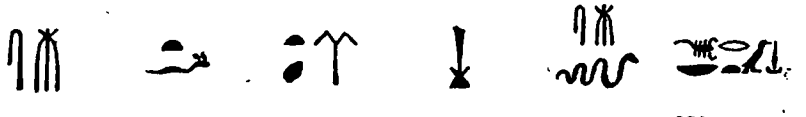

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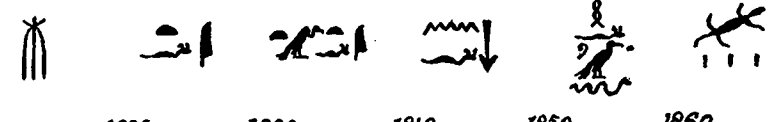

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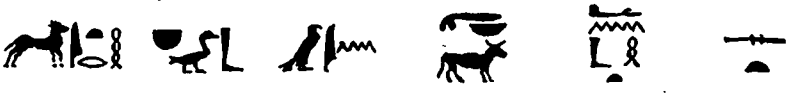

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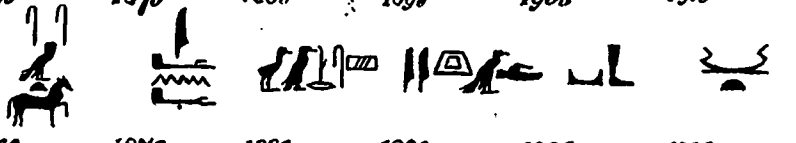

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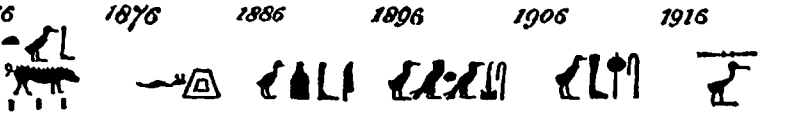

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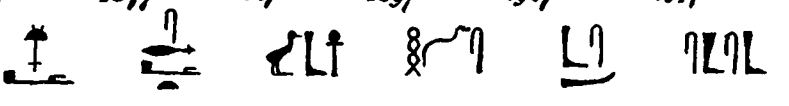

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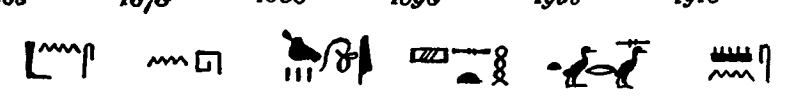

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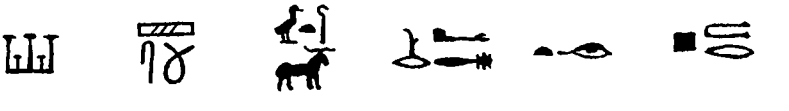

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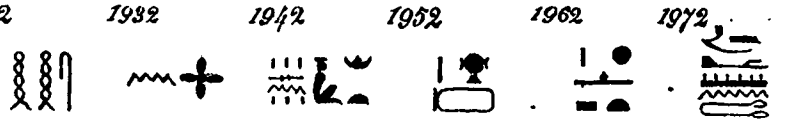

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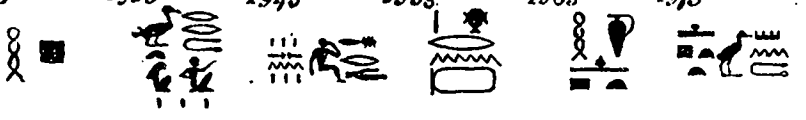

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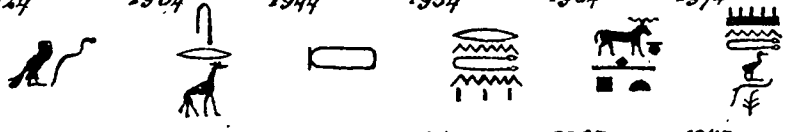

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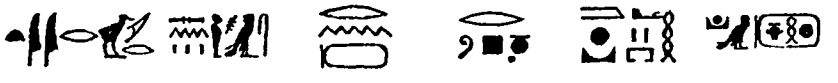

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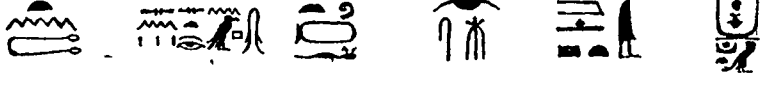

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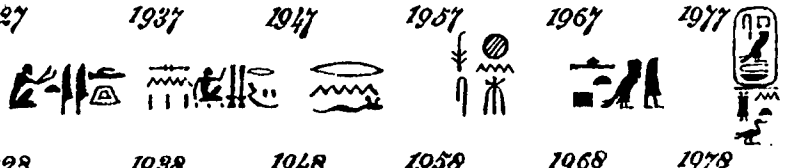

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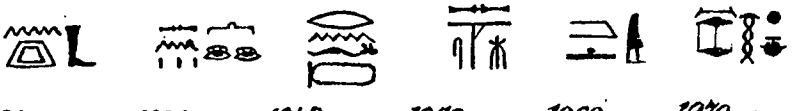

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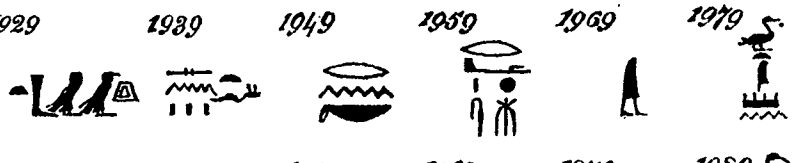

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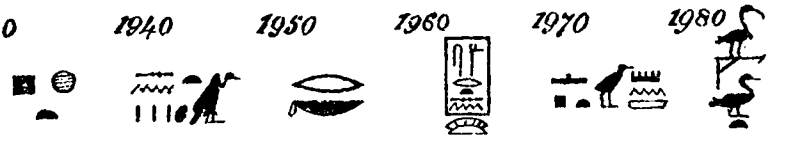

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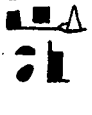

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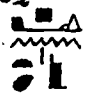

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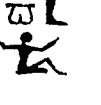

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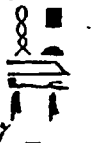

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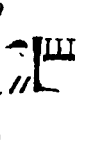
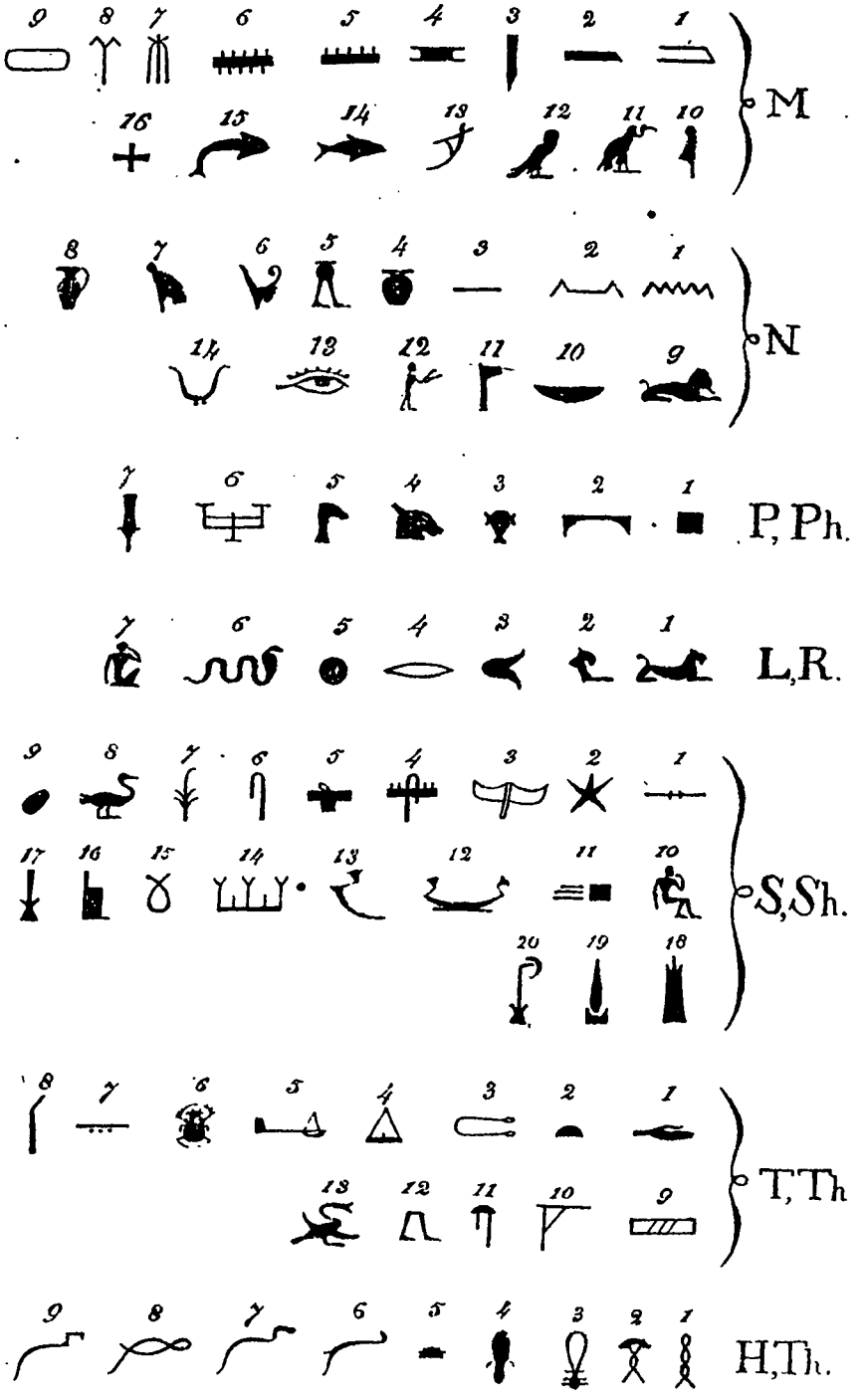


1990 2000 2010 2020 2030

ALPHABET

Emily Sharpe.


M
N
P, Ph.
L, R.
S, Sh.
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